THE Batchelor's Directory: BEING A TREATISE OF THE Excellence of Marriage.

Of its neceſſity, and the means to live happy in it.
Together with an Apology for the Women againſt the Calumnies of the Men.

Honorabile connubium in omnibus, & torus immaculatus: Fornicatores enim & Adultores judicabit Deus.
Heb. c. 13, v. 4.

The Second Edition.

LONDON:
Printed for *Richard Cumberland*, at the *Angel* in St. *Paul's* Church-yard, 1696.

To his much esteemd Friend John Meres, Esq.

SIR,

TO prefix your Name to a piece of so ... worth, may argue somewhat of presumption; but to be intirely wanting in those respects, so much your due, is a more considerable fault.

It was not without reluctance, that I consented to put this little Treatise under your safe-guard: Not that I

queſtion'd the influence of your Name; but leaſt the ſlender value of the thing ſhould lead a contempt from you to the Author.

But then I conſider'd, that although you would certainly diſcover the meanneſs of this attempt, yet you were endued with a ſufficient ſhare of goodneſs, not to miſconceive the honeſt end; The firſt oppoſed my growing inclination to make you the Patron hereof: the laſt adviſed me to go on, as being inconſiſtent with cenſure, or diſpleaſure.

You are ingaged, Sir, in an eſpecial manner to the Office

Office of pardoning, as well upon the account of your diſtance from our inferiour Orb, as in regard to the fair endowments of your mind: both implying goodneſs in a conſpicuous degree.

As to my Author, I durſt venture to aſſert, that he has manag'd himſelf like a man of Honeſty and Parts, that his arguments are as material and perſuaſive as the Subject will bear, and if any thing renders him of leſs value, 'tis the ill performance of the Tranſlation, which, I believe, is made worſe by the miſtakes of the Printer.

I can eaſily foreſee, that it will be condemned by the licentious part of the world, but ſince the wiſer men muſt infallibly commend the deſign, I am little concerned at what the Fop ſhall declare againſt it.

It has been always matter of great wonder to me, that men ſhould be ſo generally incenſed at and averſe to Marriage, when thoſe men without it had been the moſt diſgraceſull part of Humankind: the very name of Baſtard implying Contumely and Diſorder.

But, Sir, leaſt I ſhould be prolix, give me leave to aſ-

ſure

ſure you, that this little Book is preſented to you with all imaginable reſpect by,

Sir,

Your moſt humble

Servant, &c.

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ADVERTISEMENT.

I *Design not, Reader, to tell you all the advantages of this Book. You will sufficiently discover them, when you read it. I hope you will not find it altogether unworthy of your esteem, if you judge of it without prejudice. You will learn in it the art of fearing God, and to be an honest Man; to avoid the irregularities of a licentious life, and to practice the vertues of a Christian life. This is its general aim. And what follows its particular. It endeavours to inspire you with the love of Marriage. It makes appear that there is nothing in the World more excellent, or more necessary, than this holy Society. It opens to you an easie way to enter it advantagiously. It furnishes you with means to make it an*

an eternal Spring of lawful pleasures and to partake of them with so much the more satisfaction, as they are pure and innocent. In a word it affords you precepts to speak well and to make a true judgment of Ladies: that is to say, what you naturally love the most, and whom ever the Laws of civility oblige you to respect.

You will without doubt applaud the usefulness of the design, but the difficulty of executing it well remains. I promise you nothing on its part, but what it gives you, if you will receive it. Happy, if its method pleases you, and you approve of the Stile! I have endeavour'd to make my Subject as agreeable as I could, and as little tiresome. To this purpose I have even seasoned my discourse with divers sentences of ancient Authors of the World and Church, Holy and Prophane. Never was matter more susceptible

of this mixture, than that of Marriage; and it is a Liberty which ought to be pardoned me in this place, though it were not allowable in any thing else. The necessity I was under oftentimes to relate passages, which might in our language offend tender ears, is one of the forcible reasons that has the most obliged me to imploy more than one to express my thought. But I can assure those, who are unacquainted with it, that it renders not the reading of this Book the more ungrateful. One may pass beyond without interruption. The connexion and the sense will not cease to appear.

I shall mark one thing more. You will, perhaps, be surprised to see that I apply to Batchelors alone the necessity of Marrying, as if it referred only to them; and that Maids had no share in it. But you will apprehend, I assure my self, without my telling you, so that in

speaking

ſpeaking to one, I likewiſe deſigne to ſpeak to the reſt. The two Sexes are under an equal neceſſity Marriage. It is therefore to both that my exhortations are directed I confeſs notwithſtanding that the leſs agree to the Maids, than Batchelors. Beſides that they are much more docile than theſe, and that they readily give themſelves up to the direction of their Parents, one of my Poets tells me very agreeably that when they are of an Age to Marry, their very ſilence demands a Husband.

Filia Nubilis, etſi plane nil loquatur,
Ipſo tamen ſilentio plurimum de ſe prædicat.

In effect, it is certain that the a Maid never asks to Marry, because ſhe has modeſty, yet there is nothing ſhe deſires with greater paſſio

ion. Her heart in this reſpect of-
en contradicting her mouth. She
ays, I will not, when ſhe is ready
ometimes to dye with deſire. It
uſt be confeſs'd likewiſe that it is
er true ſtate, and that there is no
etter party for her to take. A ſin-
le Woman makes a ſad Figure in
he world. She wants the ſhadow
f a Husband to protect her from
Miſery, Seduction, or Calumny. I
ave two things more to let you know.
f you find ſome repetitions in this
work, remember that the parts which
compoſe it, are ſo connected to one
another that it was a hard matter
o avoid them abſolutely. Beſides if
here are ſome, they are in other
erms, and diverſified in a manner
hat will render them agreeable to
ou, inſtead of being incommodious.
Not to tell you that theſe would be
ven worthy of your ſupport, conſi-
ering the importance of the Sub-
ct. Can one ſay too often, ſays

Seneca

Seneca *what can never be know enough?* Nunquam nimis dicitur, quod nunquam satis dicitur. *The other thing is, that if this Apolog of Marriage occasions you any ple sure, you must be wholly oblig'd the design I had of persuading t necessity of it to a Person of Not whose Merit and Family I extrea ly honour. This particular victo is the single end I proposed to m self in the compositon of this piec And how much reason should I ha to bless it, if it was capable of pr ducing this fruit? What better r ward could I desire for the pains has cost me?*

Sen. Ep. 7

Some persons nevertheless ha been willing to persuade me, that would be unjust to confine its wh effect to the conquest of one sing Man, and that it might, by runni through the world, gain several thers to the Empire of Hym

Th

Thus I was subdued to the solicitations of making it publick, which have been made to me from divers places. God grant that I may have no occasion to repent of it, nor to apply to my Book what Ovid *says with lamentation of some of his Writings.*

Hei mihi, quam paucos hac mea dicta movent!

Be indulgent, Reader, and forget not the saying of the ancient Sages, That 'tis easy to find fault but hard to excell.

Of

Of the Parts of this BOOK.

PART. I.

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Of the Excellency of Marriage; of its Neceſſity, and the means to live happily in it.

Together with the Apology of the Women againſt the Calumnies of the Men.

THERE never was a bolder undertaking, than that of this Book. Its deſign is to eſtabliſh an opinion which all Men oppoſe, and to diſengage them from an Error which is almoſt as ancient as the World. We ſay every day a thouſand injurious things of Marriage. One would have it to be the Sepulchre of Pleaſures. Another looks upon it as a ſevere Bondage. Even thoſe, who ſpeak of it with moſt moderation, ceaſe not to term it a neceſſary Evil. Behold the error I deſign to confute. On the other ſide that Marriage is an excellent thing, a happy condition, and a Society full of ſweetneſs, is what exceeds belief. It is even ridiculed: and it is notwithſtanding

ing the truth, which I propose my self to p
suade. Judge, Sir, what courage is nece
ry, and what strong assurance one must ha
in the justice of his Cause, to be able to prev
a repulse at the entrance of an attempt, t
is apparently so difficult. Is it not here
may truly affirm, Hoc opus, hic lab
est?

You know that in effect nothing is more
ed down in the World, than Marriage. P
ple frame to themselves Ideas of it, wh
cause an abhorrence. I confess likewise, t
it has long served for a subject of detracti
Where is he that has no merry Tale to
late of it; or to speak better, that has no
reason to alledge in order to discourage oth
and to remove himself from it? How accep
ble is this Dilemma of the Philosopher
those persons: "If thou Marryest; I sup
"thy Wife to be either handsome or
"If she be ugly, thou canst never love
"if handsome thou wilt be jealous of
"Whether one or t'other, can one find
"a severer punishment for thee? How ag
able do they find this precept of anoth
"When thou art young, say that it is too
"to Marry: when old, that it is too
How this comparison of Theodectes pl
them! "Marriage and Old-Age have
"re

" *Resemblance, to wit, that Men equally*
" *desire to reach both, where they are*
" *no sooner arrived, but they begin to re-*
" *pent. In a word, with how much satis-*
faction do they hear that horrid invective
of the most unjust of all men! " *One pas-*
" *ses but two good days with a Wife,*
" *the Wedding-day, and the day of her*
" *Death. She is also good but in two*
" *places,* Vel in Thalamo, vel in Tu-
" mulo, *either in her Bridal Bed, or in*
" *her Grave.*

As little equity as one may have, can one observe (without passion) such vilifying of that fair half of Human-kind, to whom it seems as if Nature had given all her Graces in possession? The very Gods of our Metamorphosis have been affected with them. They have often preferred the pleasure of being captivated under the Empire of our Mortal Goddesses, before all the glory of Olympus. *Is it not surprizing after this, that Men should affirm so much ill of them, and that they should oppress their innocence with their injuries? The contempt which they make of them ought to appear to us so much the more extraordinary, as they cannot without them enjoy any satisfaction in life. They might in some mea-*

ſure be able to make a ſhift without us, bu
we could never excuſe our ſelves from ther
If one believes Herodotus, *there was*
Kingdom of Women witho
The *Ama-* *Men, but there never was ſe*
ſons. *a Kingdom of Men witho*
Women.

Even thoſe who are inſolent enough
blame their defects in publick, are often
morous enough to adore their Charms
private, witneſs he, of whom one ſpeak
That ridebat in choro, amabat in th
re.

This falſe prejudice of the Men again
the Women, is that which diſcourag
them ſo much from Marriage, and wh
ought likewiſe to make me deſpair of t
happy ſucceſs of my undertaking, if it w
not the moſt reaſonable of the world. Bu
Sir, my cauſe ſupports it ſelf. It is n
a particular one, and of little conſequen
As much abandon'd as it is, notwithſtan
ing the moſt general and important ca
that ever was, ſince it is at the ſa
time the cauſe of God and Man:
Heaven and Earth: of Nature a
Grace: of States and Families: of t
Church Militant, and Church Triump
ant. May not one affirm, in effect, th

all these different Subjects have an interest equally sensible in Marriage? Is it not the ordinary Channel to give Chosen Vessels to God, Faithfull ones to the Church, Members to the State, Children to Families, and to people Heaven and Earth with inhabitants? What would become of the World without Marriage? What would become of all Human-kind? 'Tis certain that it would soon be at an end, and with it all our Interests. This consideration animates my Courage, and makes me even hope, that in spight of the infatuation of Men, and their blouzy Criticks against Marriage; God will enable me to support its sacred rights, and to convince them that in the bottom, this of all conditions of life is most agreeable to them.

As to what remains, I cannot make the Apology of Marriage without making that of this lovely Sex, for whom all sensible men ought to have a veneration, since by relation to Marriage it self, it is the soundest and most considerable part. I was always pleased to justifie the Women against the Calumnies of the Men; but I propose to my self to do it in this peice after a particular manner. I owe to

them this justice, and methinks no one should refuse it them. They deserve unquestionably much better usage, than they meet with. Is it not wonderful, that the very Devils should have advocates to plead their Cause as deplorable as it is; and that Women should want them to defend theirs, which is so good? If Heaven is propitious to me, and gives a favourable answer to my endeavours, possibly it will not be a little powerful also to triumph over that opposition, that has been made against Hymen. Behold one of my chiefest ends. You know, Sir, my reasons which make me desire your thoughts of it, and the motives which ought to dispose you to it for your advantage, and the comfort of your illustrious Family.

That I may observe some order in my discourse, and make the lecture more agreeable, I shall divide it into five Parts. In the first I will treat of the Excellency of Marriage: In the second discover the infamy of Incontinence: In the third examine the motives, which may reasonably dispose men to Marriage. In the fourth answer the objections they make, and the false reasons they alledge to remain unmarried. And finally, in the

fifth

ith part I ſhall furniſh them with Precepts n order to Marry well, and to live appily in Marriage. Behold Subjects enough to compoſe a large Volume, if a Man would exhauſt the matter of them, nd treat of them in all their extent: but s I love little Books, and am naturally isheartned with thoſe that are not ſo; I ball only inſiſt upon things neceſſary and ſſential to my deſign, as much as I am ble, to the end that it may not hold you ng, and you may ſoon diſcover the ſcope f it.

OF

OF THE EXCELLENCY OF MARRIAGE.

PART. I.

THAT which is said by way of Proverb, *Aliud in titulo, aliud in pixide*, may very well be applied to Marriage. One observes one thing in it, but one finds another exactly different. It is remarked of the Temples of ancient *Egypt*, that nothing was more magnificent without, nor more barbarous within. On the other

other ſide we read of the Tabernacle of *Moſes*, that under a mean covering of *Goats*-Skins, it contained the Ark of Alliance, the Mercy-Seat, the Altar of Gold, and a thouſand other precious things. This Hiſtory, and not the other, is a very plain repreſentation of Marriage. If you conſider the ontſide of it, what can be more miſerable in appearance? One ſees nothing but difficulties. One muſt pleaſe a Wife. One muſt bring up Children. One muſt be mindful of a Family. One muſt paſs through a thouſand kinds of proofs. But if you examine its inward part, what ſweetneſs, what ſatisfaction, what delight ſhall you not diſcover for Man, ſince God reſides therein, and pours out the influence of his grace upon it? Nothing in nature can repreſent to us the felicity of a Marriage bleſt of Heaven, and poſſeſſed of the peace of the Holy-Spirit.

I confeſs likewiſe that Marriage, as well all other humane conditions, is a compoſition of Good and Evil, of Sweets and Bitters, of Joy and Sorrow: it is not exempt from diſ-

graces. It has its Thorns, and its Tribulations: One may affirm it, 'tis true, *In eadem urna, aurum est, & vipera.* But first of all, Sir, where is that condition of Man, as I have said, that is exempted from it? there is no one but must consent to this.

Sen. Ep. 87.

Nihil est ex omni parte beatum.

Hor. l. 2. Carm. od. 16.

There is no state intirely happy.

As happy as he may be, he always wants many things in order to his being perfectly *Non Miser.*

Cic. 1. Tusc.

The life of Man, according to *Job*, is a train of continual War, and *Moses* informs us, that the fairest of his days is a sort of punishment. Put him in what situation you please, he will never be entirely comp sed. He will always complain: He may torment himself long enough to procure a real happiness; but he will never find it in this world. Whatsoever care he may take to avoid the troubles of life, he will be oppressed with them in spight of all his precautions.

cautions. Afflictions will proceed to him out of his own repoſe, and croſſes from the very ſource of pleaſures; as *Lucretius* ſo well obſerves.

——— *Medio de fonte leporum*
Surgit amari aliquid, quod in ipſis floribus angat. *Lucr. lib. 4.*

I ſay in the ſecond place, that Marriage is that of all the conditions of Man, the moſt proper to ſupport croſſes. A Batchelour cannot ſhare them with any body: He muſt foment and digeſt them all entire in his own breaſt. It is in this proſpect, that the Wiſe Man pronounces unhappineſs to him that is alone. If he falls down, ſays he, who ſhall raiſe him up? I add, if he be afflicted; who ſhall comfort him? If he be indiſpoſed, who ſhall take care of him? If his heart be charged with what is called *gravamen mentis*, who ſhall give him eaſe? Whom ſhall he entruſt with the ſecret of his grief? In what Boſom ſhall he pour forth his ſighs? One ſays that a good thing poſſeſſed alone, is not agreeable. *Nullius boni ſine ſocio* *Sen. Ep. 6.*

jucunda poſſeſſio eſt. But what is alſo more afflicting, than to be unable to divide ones ſufferings, with one that is concerned in them, and that helps you to ſupport them?

It is directly otherwiſe of a Married Man. He has an aſſiſtant. He has a companion. He has another ſelf, that enters into his heart; that partakes of all that happens to him; that is touched with all his diſaſters; and doth all that lies in her power to ſweeten his mind. *Scio* Sen. Ep. 104. *Spiritus illius in meo verti,* I know ſaid *Seneca* of his *Paulina*, that her Spirit moves in mine. The Wife is to an afflicted Husband, the moſt comfortable thing of the world, ſhe averts the trouble of mind, and rebates anger. *Uxor marito, in malis aut morbis affecto, ſuaviſſima eſt. Iram mitigat, & a triſtitia animum avertit.* There is nothing that comes near to the aſſiſtance he receives from her in the moſt troubleſome occaſions of life.

In a word, when I ſpeak of the excellence of Marriage, I pretend to conſider it as it is in it ſelf; and not

not as it may be in its consequences. One must distinguish between what is proper to it, and what is accidental. By nature it has nothing but what's good, and may render a man happy. But if it becomes fatal to him, and he finds in it nothing but Thorns, it is through his own fault; Marriage it self is free from that guilt. It is not impossible, if he will, to make of it a source of pleasures to himself, and to make it serve advantagiously to the greatest of his interests, which is Salvation, as I will demonstrate in the latter parts of this work.

To understand this well, one must consider Marriage in a threefold relation. In relation to God, who is the Author of it. In relation to Man, for whom it was instituted; and in relation to the World, to which it is a perpetual principle of subsistance. In these three respects one may say that there is nothing in nature of more excellence than Marriage.

It is then from God, and immediately from God, that this holy Society draws its original. He had no sooner

ſooner taken Man from nothing, but he took out of Man the Woman for the ſake of Man. Scarce had he created him, but he thought to marry him. *It is not good, ſaid he, for Man to be alone.* Gen. 2. 18. Let us make him an aſſiſtant, that may be like him: Thus he formed an *Eve* to *Adam*, from *Adam* himſelf, which is not without myſtery. Then he pronounced theſe words which are of an eternal obligation to all men. *Man ſhall leave his Father and his Mother and ſtick to his Wife, and they ſhall be two in one fleſh.* Behold, Sir, the Inſtitution of Marriage, which is, you ſee, as ancient as the world. One can obſerve nothing ſince the Creation, that has preceeded it. It was the firſt care that God took after this great Maſter-peice, ſo neceſſary did he eſteem it. It even ſeems to be in ſome meaſure a part of it, and that without it, it had been imperfect. You'll ſay that it was a quality, which Man wanted for his perfection, and that without it he had been unworthy to obtain an Empire over thoſe creatures,

tures, which the Creator gave him. It was perhaps for this reaſon that the Jews termed a Batchelour, but half a man.

How many Laws and humane Inſtitutions are there, which one eſteems not only for themſelves, but alſo for the ſake of their Authors? who will not acknowledge that it was a great happineſs for Philoſophy, to have been taught by *Ariſtotle*? And that the *Socrates's* and *Cato's* have done as much honour to Wiſdom, as Wiſdom has done them? who does not know likewiſe that the Order of Knighthood ſo famous among Chriſtians is of it ſelf a very ſmall matter, and that it draws almoſt all its Dignity from the very inſtitution of Kings, who had a mind thereby to make a mark of diſtinction between the Lords of their Court?

Upon this foot one may affirm that Marriage is a very conſiderable thing. There is here more than *Ariſtotle*, more than *Socrates*, more than *Cato*, more than a mortal King, more than *Moſes* himſelf the Author of the Law; In a word, more than all the Legis-

lators together. Its Inſtitutor is God himſelf; that is to ſay the Maſter of the world; the Lord of Heaven and Earth; the King of Ages, and Father of Eternity; Yes, Sir, Marriage is his production; It is the breath of his mouth; It is the work of his hands. It is the character of his Authority. If the inſtitution of Jeſus Chriſt, as well as the thing it ſelf, makes us find in Baptiſm, and in the Euchariſt, a ſupernatural excellence; how ſhould one be wanting in Marriage by relation to the inſtitution of God? Behold then, Sir, the firſt degree of its excellence. *viz.* That it is of right divine. That it is of univerſal right. That it is of perpetual right. God has ordained it, God has eſtabliſht it. And he has ordained it for all men, and for all times. *It is not good for Man to be alone. Let him forſake his Father and Mother, and joyn himſelf to a Wife:* That not only relates to *Adam*, but to all his poſterity to the end of the world. What can be more Sacred than this Law? 'twas God that made it. What can be more extenſive?

ſive? it regards all humankind. What can be more durable? It ought to continue during the Revolution of all Ages.

I introduce into the excellence of Marriage, that God has inſtituted it in the ſtate of Innocence, and in the Terreſtrial Paradiſe. In effect, methinks theſe two particulars ſhould extreamly advance the price of it. Undoubtedly there was nothing in that happy condition, wherein God had placed our firſt Parents, but what was very good, and participated of the purity of their original: They carried at that time, upon their Foreheads the glorious Stamps of their Creator. Sin had not yet defaced in them that curious Image of himſelf, which he had communicated to them. Holy, and without defects, they enjoy'd a perfect felicity. All things conſpir'd to their happineſs. Who can diſagree then, that the Marriage whereof they were at this time in poſſeſſion; was in it ſelf, and of its nature an excellent thing.

Is it not alſo the conſequence, which follows from that place of delights, wherein it was eſtabliſhed? When God gave his Laws to his People, he deſcended upon *Sinai*, where with teſtimonies of his Majeſty infinitely glorious, he made his voice known to *Moſes*, and pronounced all thoſe divine Words, which inſpire veneration and fear. Thoſe terrible preparations wherein God appear'd to the Jews, that ſounding of Trumpets, thoſe flaſhes of Lightning, and claps of Thunder, which overwhelmed the holy Mountain; which gave aſtoniſhment to *Moſes* himſelf; and which made the *Iſraelites* to cry out, *We ſhall dye: for we have ſeen God.* All this, I ſay, muſt without doubt contribute much to their receiving with veneration the Celeſtial Laws. They might reaſonably inferr, that what ſhould be directed to them from a place crowned with ſo much glory and magnificence muſt be divine.

What opinion likewiſe ſhould we not have of Marriage, when we ſee it proceed from a bed of Innocence, and

and a Paradiſe of delights? As holy and anguſt as *Sinai* was at the Publication of the Law, yet I dare affirm that it was nothing in compariſon of that Garden of God, when he inſtituted Marriage therein. It was of that one might truly ſay, *Introite, nam & hic Dij ſunt.* God was in it. God walked therein. God made it (that I may ſo ſpeak) his habitation of pleaſure. God familiarly talkt with Man therein. There was nothing, but what inſpired ſatisfaction. The Rivers wherewith it was inceſſantly watered, were as ſo many currents of delights. All the Elements concurred to render it agreeable. It was not yet ſubject to the irregularities of Seaſons; the froſts of Winter, and heats of Summer, were never perceived there. It was crowned with a perpetual Spring. In a word there was nothing there, but what was proportioned to the perfection of their being, and the purity of their original; nothing, but what exactly agreed with the happy condition of innocent Man. *Nathaniel* ſaid to *Philip*, through a falſe prepoſſeſſion

ſeſſion againſt *Jeſus Chriſt*: *Can any thing that's good come out of* Nazareth? Let us ſay on the other ſide, can any thing that's bad come out of Paradiſe? We often judge of the qualit of things, and likewiſe of men by the places from whence they come. It ſhould be good; as we ſay of Fruit: for it comes from a good Soil. He muſt needs deſerve, we ſay of a perſon, whom we know only by his Family and Education, for he belongs to people of merit. He is of Noble Bloud. He comes from a good place. And what ſhould we not ſay of Marriage, that it muſt be of ſingular excellency, ſince we ſee it comes from the Center of pleaſures; from the Eden of God, and from God himſelf.

Let us conſider it, in the ſecond place, with relation to Man for whom it was inſtituted. In morality one calls that a good, which agrees with our nature, and is proportion'd to the condition we are in. According to this definition, Marriage ought to be a conſiderable good. What can better agree with man, and more exactly relate to his neceſſities? Man

Man was made for Society. He is called by ſome an animal of company. He cannot live alone. Even thoſe who repair to ſolitude, repair to it with others: without that they would not ſurvive it long. There are but few of thoſe Hermits who incloſe themſelves alive in a Cave, as in a hideous Sepulcher, to be deprived of all ſort of converſation. I am even of opinion that the *Chartreux* would ſoon be weary of their condition, as holy, and as much eſteemed as it is, if they had not the liberty of being ſeen of their friends, and of converſing with them ſometimes in a week.

There are but few who can practice that inſtruction:

In ſolis ſis tibi turba locuis. *Lib.* 1. Polit.
Be Company to thy Self in Solitude.

One muſt be Angel, or Brute, to live alone, ſays *Ariſtotle*. *Natura Solitarium nihil amat*. Nature loves not Solitude, ſays *Cicero* likewiſe. This Law of the Creator

Cicer. *lib. de* Amicit.

is

is general for all men, *It is not good for Man to be alone*, that is to say, It is good for him to live in Company, and to enjoy Society.

But, Sir, of all Societies, that of a Woman is undoubtedly what Man desires with most ardency. Nature has given him I know not what inclination to joyn himself with that object, which makes him turn towards it all his thoughts, from the moment he discerns the use for which he was made. It has been said, long since, That life is no value without Women.

Sine venere vita non est, nec jucundita
There's no life nor pleasure with Love.

Nothing is more agreeable than this mixture of the two Sexes, and there wants no very great Reason to convince Man, that one was really made for the other.

Those, who have the least propensity to Marriage, do not fail to love Women. Oftentimes they are even most enflamed, and would esteem their condition to come behind that

of Beaſts, if they were deprived of their ſight and converſation. After having ſaid much ill of them, they are conſtrained to acknowledge that it is an evil which one cannot be without, and that the privation of this evil would be an evil incomparably greater. *Mulieres ſunt malum, ſed tamen O cives! Non licet habitare hoc ſine malo.* Women are an evil, but ſuch an evil, O Citi ens! that we cannot live without. How excellent a thing then is Marriage, that gives to Man a Woman; that is to ſay, ſomewhat he covets more than all the Gold of the world, and without the enjoyment of which, all the reſt would be almoſt inſupportable? How is it proportion d to his neceſſities? How is it conformable to his to his natural circumſtance?

This alſo very clearly proves the vehement deſire Man is affected with to increaſe his kind, and to leave after him a poſterity, conformable to this order of the Creator. *Encreaſe and multiply*, which is the principal end of Marriage. I know there is an infinite number of perſons who would marry

if

if on the otherside they were assured of not multiplying. A Wife is only dear to them in that she is barren.

Jucundum & charum sterilis facit uxor amicum.
Juvenal. *sat* 5.

A Barren Wife makes our friend pleasant and intimate.

But be it as it will, pure and direct nature is desirous of a successor. Let *Cato* say as long as he please, *Si mundus carere posset liberis conversatio nostra non esset sine Dijs: If the world could be without Children we should converse with the Gods.* Good men always return to this, That *Conjugium sine prole est mundus sine sole. That Marriage without Children is like a a world without a Sun.* Children are undoubtedly the most legitimate and agreeable fruits of Marriage. It is the principal thing that Men of reason propose to themselves: And by consequence the institution that God has made of it to favour that violent inclination which has cost so many tears to barren Wives, and unfruitful Husbands, must needs pass for super-excellent. Shall

Shall I enlarge yet, that Marriage is to Man, both an excellent remedy to cure him of his Incontinence, and an admirable means to eaſe him in his domeſtick cares? Who is ignorant that Man was born for one thing, and the Woman for another? that there are a thouſand ſorts of cares ſuitable to a Woman, and by no means decent for a Man? who knows not that the Man is ſubject to an infinite number of accidents and diſtempers? That in theſe occaſions no body is a fitter aſſiſtance to him than a Wife? Then as another Author ſays, ſhe is neither a Burden nor a Croſs, but on the contrary ſhe wonderfully eaſes from the ſhoulders of the Man the weightieſt croſſes, and moſt oppreſſing burdens. *Nec enim per jovem uxor onus, aut moleſtia eſt: Sed contra facillime ac ſine negotio ferri poteſt, una res moleſtas & pergraves ipſa levat.* Who is not ſenſible that man is often inflamed with that fire, which a Father of the Church calls *Cupidinis incendium*, the fire of Concupiſcence,

Hierocl. *apud Stobæum. Brm.* 186.

and of which St. *Paul* says, *That it were better to marry, than burn.* 1. *Cor.* 7. 9. In a word, who doth not know that he can never lawfully extinguish this fire but in the bosome of his Spouse, and in drinking the water of her Cistern, To speak with the wise man *Prov.* 5. 15. How excellent is Marriage in all these respects? How advantagious for man?

It is no less, Sir, with relation to the world. Without it one may affirm one of these two things, either that the Creature had been deprived of its end, which was to multiply in *infinitum* the individuals of humane-kind; or else if that had been accomplished, it could only have been by ways indirect, unjust, violent, and criminal: which would have brought the world into confusion, and making it the Threater of all sorts of immodesty, disorders, and abominations. Marriage produces that good and prevents this evil. It answers the end proposed by God, and saves the world from ruine. It peop-

the earth with inhabitants, and keeps up amongſt them wiſdom and modeſty. It gives to each Sex its legitimate uſe, and is a bridle to their intemperance, ſecuring vertue from all inſults, and violence.

After all this ſhould one admire, that in all well regulated States ſuch infinite care has been taken to cauſe an exact obſervation of Marriage? Is it a wonder, that in the Republick of *Lycurgus*, the haters of it ſhould be excluded from publick ſports, Spectacles, and entertainments? Can one be ſurpriſed, that in the Commonwealth of *Plato*, Batchelors of 35 years were accounted infamous? In a word, it is miraculous that in all times, and even amongſt the barbarous Nations, a particular deference has been payed to married men, and that Marriage has been much more eſteemed than Celibacy? It is, Sir, the foundation of the world, and the inexhauſtable ſource of Families. 'Tis that which gives Citizens to Cities, Inhabitants to Provinces, and Subjects to Kingdoms. 'Tis that which affords Kings to People, and People

to Kings: 'Tis that which furnish
the Country with Labourers, the Tri
bunal: with Judges, the Churches wit
Preachers, and the Armies with Sou
diers. 'Tis that which has produc
Heroes on Earth, and Gods in Hea
ven. Poets have married Gods, a
well as Men. *Saturne* had his *Cebel*
and *Jupiter* his *Juno*, both which hav
been Mothers of several of those fals
Divinities, which Pagan antiquity for
merly adored. In a word, 'tis Mar
riage that gives life to Arts and Sc
ences; That keeps up Traffick; Tha
maintains Societies, and to which i
owing the greatest part of those who
some Laws and prudent Discipline
without which the world would b
but a Cavern of Thieves. Can it b
too much esteemed after this? An
needs there any more to prove, tha
nothing is better, or more exce
lent, if you except a real conti
nence?

Yes, Sir, there is required more
for one may make appear that it
such in a manner yet more convi
cingly. You will be satisfied of i
if you consider it with me, Firs

as the bond of the moſt perfect, moſt ſweet, and moſt wholſome of all humane conjunctions. And Secondly, as the exerciſe of the moſt lawful, moſt agreeable, and moſt abſolute authority of the world.

Nothing unqueſtionably is more perfect than this union, in reſpect to its ſubject, to its end, and to its manner. Marriage unites Man and Woman; that is to ſay, what there is of moſt excellent, and moſt perfect in the corporeal nature: what reſembles in it ſelf all the Beautys of this great Univerſe: what alone is of more value, than all the other Creatures together. In fine, what by the underſtanding and reaſon, with which it is endowed to the excluſion of all other Creatures, has merited the glorious name of the Image of God.

What do you imagine to be the firſt part of this ſubject? It is a Celeſtial Soul: It is an immortal Spirit, an angelical and immaterial Subſtance. It is a being, that partakes in ſome ſort of that of God himſelf. *Seneca* goes yet further. When he

conſiders its excellency, he will have it to be God himſelf, who, that as I may ſay, is come to lodge within our bodies. *Quid aliud voces animam, niſi, Deum in humano corpore hoſpitem.* Sen. Ep. 32. 'Tis that makes St. *Auſtin* ſay, That after God, nothing is better than the Soul, *Anima poſt Deum nihil melius.*

As to the Body, which is the other part that Marriage unites in the Man and woman, we may affirm that as miſerable as it is in relation to its ſubſtance, and to the various accidents to which it is ſubject, it is notwithſtanding the moſt perfect and moſt excellent work of Nature, in reſpect of its compoſition; which, as the Pſalmiſt ſo elegantly aſſerts, is all embroadery: of its aim, which is to ſerve as an organ to the Soul, and to be as it were its Ornament, *Corpus eſt veſtimentum animæ*, ſays, St. *Chryſoſtom*, The Body is the Garment of the Soul; and in a word of its uſe, which is to be imployed in the moſt noble, moſt neceſſary, and moſt important actions of life. Be-

Behold then the firſt perfection of Maraiage: *viz.* That it unites Bodies and Souls; that it joynes together the two fineſt Creatures in the World; That it is a compoſition that is moſt rare and precious in the eſſence of things. This kind of Union is ſeen no where elſe, nor in any other ſubject. The Conjunction of the Stars is a Union purely corporeal, the Copulation of Beaſts is a Union purely carnal. Fornication is a Union of Body without Soul: And Friendſhip, as ſtrong as it may be betwixt two friends, is notwithſtanding but a Union of Souls without Body. There is nothing but Marriage, that truly unites Bodies and Souls togather.

Its ſecond perfection conſiſts in its end; which according to nature is to multiply men: according to grace is to encreaſe the number of the Elect: and according to Nature and Grace to retain the Sexes in the bounds of Wiſdom, Modeſty, and Honeſty, in removing the diſorders of debauchery. What can be more worthy of God and Man, than this End?

I ſay, in the laſt place, that the manner of this Union likewiſe makes up one of its beauties. Marriage doth not only joyn the Bodies, it alſo unites the Souls. 'Tis much, I confeſs, but there is ſtill ſomething incomparably greater. It not only unites Bodies and Souls, but O ſurpriſing wonder! of two Bodies and two Souls, it makes one and the ſame Perſon. Man and Wife, ſays Jeſus Chriſt, *are no more two, but one fleſh.* *Ariſtotle* affirms of a real friendſhip, that it is a ſoul which inhabits in two Bodies. But the union of Marriage is ſtill much more intimate. They are no more two Bodies, but one ſingle Body, no more two Souls, but one ſingle Soul. They are no longer two Bodies tyed to one Soul: No longer two Souls confounded in one Body. 'Tis a ſomething, I know not what, which is not abſolutely one or t'other, but is more than both, and cannot be expreſſed.

Poſſibly the Comick Poet thought of nothing leſs than to repreſent to us the wonder of this Union, when he made the diverting peice of his what

Amphytrion. It is notwithſtanding what he doth after the moſt natural way imaginable in the Scene of the two *Soſias*. He makes them to be of ſo perfect a reſemblance, that they look upon one another as one and the ſame perſon. They are not at all diſtinguiſhable. They are two in number, yet but one in action and movement. They always ſpeak by I, and not by We. They do not ſay, thou art there, and I am here; but I am there, I am here. *Plautus* expreſſes it in his Language with an emphaſis we cannot render in ours. "What you "would perſuade me no body ever "heard ſays *Amphytrion* to *Soſia*, that "one man ſhould be at the ſame "time in two different places.

Nemo unquam homo antehac
Vidit, nec poteſt fieri tempore uno
Homo idem duobus locis
ut ſimul ſit.

Plaut. Amphyt. Act 2. Sc. 1.

"By what inconceiveable art could "it be that thou wait at the ſame "moment here and in the Houſe.

Quo id malum pacto poteſt
Fieri, nunc uti tu hic ſis & Domi, id di-
ci volo.

"You may well be aſtoniſhed at
"what I have told you, replies *Soſia*;
"but it is a manifeſt truth.

Sum profecto & hic & illic.
I am both here and there.

Nothing, I confeſs, is more Theatral than theſe ways of ſpeaking, but it muſt be granted alſo that nothing better explains the nature of this ſtrict union that Marriage makes. There are no words that can exactly repreſent it. One ought for that end to compoſe a new Grammar. One cannot ſpeak of it but in making Soleciſms, and in confounding the plural with the ſingular, and the ſingular with the plural. They are no more two, but one fleſh, ſays God himſelf of Man and Woman. They are one in two perſons. They are but one perſon in two bodies. *Animæ duæ*, two Souls. *Animus unus*, one mind,

mind. *Idem Velle, idem nolle*, and one will. There happens nothing to one, but what arrives to t'other. The Husband and the Wife feel the ſame things. They ſuffer the ſame evils. They enjoy the ſame good things. Grief and joy make the ſame impreſſions in each of them. *Morbo detinetur unus? Detinentur duo. Adverſa premunt unum? Senſus in utroque eſt, utrumque riſus, utrumque lachryma. Proſpera lætaque tenent unum? tenent utrumque* As the Phyſopher ſo well expreſſes in *Seneca*. *The ſame diſtempers and misfortunes reach both. If one laugh ſo doth the other, their tears are the ſame*, &c.

This is too ſtrong for a ſimple friendſhip: Such a one as this never appeared. Or if ſuch a one has been found, one muſt neceſſarily ſuppoſe it to be more than a union of Spirits. You know that another was practiſed frequently enough amongſt the Pagans, which might much contribute to the making of ſuch friends, but which is ſo ſcandalous to nature, that you muſt be contented to read it in the firſt Chapter of St. *Paul* to the *Romans*, without hearing it named.

But,

But, Sir, if you would be perfectly convinced that there is nothing in nature more excellent than Marriage, you are only to look upon it with relation to the great myſteries it repreſents. The holy Spirit has made uſe of in a thouſand places in our Divine Scriptures to teſtifie to us the tenderneſs of the Father under the Law; and of the charity of the Son under the Goſpel. *I will eſpouſe thee to me for ever. I will eſpouſe thee to me in juſtice, in judgment, in mercy, and in compaſſion. I will eſpouſe thee with conſtancy, and thou ſhalt call me thy Husband,* ſaid God himſelf to his ancient *Iſrael. I have appropriated you,* ſaid alſo St. *Paul* to the new People, *to one ſingle Husband to preſent you as a chaſt Virgin, to Jeſus Chriſt.* Beſides the Church is called the Body of Chriſt, and the Spouſe of the Lamb, the Song of Songs is nothing elſe but the Epithalamium of this Divine Marriage. Thus God was Married with the Jewiſh Church. Jeſus Chriſt is alſo Married with the Chriſtian

Hoſea. 2.

2. *Cor.* 11.
Eph. 5. 23. 32.

ſtian Church. 'Tis thus the Sacred Authors repreſent to us that intimate union of the Faithful with the Divinity, and Fleſh of Chriſt. 'Tis thus they inſinuate to us that profoundneſs of love we find in his heart. 'Tis thus they inſtruct us how dear we are to him and it, as we ought to make our intereſts of his, ſo he never fails to make ours his own.

The ancient Doctors have carried yet further, the perfection of Marriage, when they conſidered it as the natural Image of the Hypoſtatick union of the two Natures in Chriſt. One muſt acknowledge in effect that nothing diſcovers to us better the bottom of this adorable myſtery. As we have ſeen, of one Man and one Woman Marriage makes but one and the ſame perſon: they are no more two, but one fleſh. From thence proceeds this reaſoning of St. *Paul*, that he who loves his Wife loves himſelf. The Son of God being alſo united to our Fleſh, is become the Son of Man. He doth not think it a point of uſurpation to make himſelf equal to God, and notwithſtanding

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in uniting himſelf to us by the Incarnation, he is become fleſh of our fleſh, and bone of our bone. By the incomprehenſible force of this union he has ceaſed to be ſimply God, neither is he become ſimply Man. He has reunited in one and the ſame perſon thoſe two oppoſite Natures, which make him to be our Emanuel. God with us. He is not only Man, he is Man-God. He is not only God, he is God-Man: but as in Marriage, the union which is made, as intimate as it is, yet deſtroys not the ſubſtance of the two parties which compoſe it, each preſerving its own with its eſſential qualities: So the Hypoſtatick union of the two Natures in Chriſt confounds them not. The one is not abſolv'd by the other. They both ſubſiſt in him after a diſtinct and inexpreſſible manner, without any alteration of their eſſential qualities. Do not imagine with the *Neſtorians* two perſons; there is but one. Do not fancy to your ſelf with the *Eutichians* a ſingle Nature: there are two.

In a word, the Ancients affirm of Marriage, that it is the Symbol of the union

union of regenerate Souls with God. They are all in him, and he in all them. As he who joyns himſelf to a Wife, becomes one and the ſame body with her: So, ſays St. *Paul*, *He who is joyned to the Lord, is made one and the ſame Spirit with him.* 1 Cor. 6. 16, 17. John 17. 21. It is by the efficacy of this myſtical union that Jeſus Chriſt ſaid of the whole body of his elect, *That they are but one with him, and with his Father*; Gal. 2. 20. That his Apoſtle ſays, *He lives no more, but that it is Jeſus Chriſt who lives in him*; And that the holy Spouſe ſays, *That her well-beloved appertains to her, and ſhe to her well-beloved.* Cant. 2. 16. It is the divine Love that is the efficient cauſe of this myſtical union. 'Tis that which produces in us this *holy metamorphoſis*. 'Tis that which transforms us into God himſelf. *Solus amor eſt, quo convirtimur ad Deum, transformamur in Deum, ad hæremus Deo, ut ſimus, unus Spiritus cum eo*, Said a learned man, *'Tis love alone by which we are turn'd to God, transform'd into God, we*

ſtick

ſtick to God that we may be one Spirit with him. "O Love! that always burns, "and is never extinguiſhed! Inflame "me all over with thy fire, to the "end, that being conſumed by the "ſweet f[illegible] of thy affection, I may "be never [illegible]ole of any other love, ſaid alſo the ſame holy Soul. How much, I beſeech you, ought one to determine in all theſe proſpects for the perfection and excellency of Marriage?

All other Societies are tranſitory unfertile, made up of nothing; or of a pure temporal intereſt. This of Marriage is only eternal. Death it ſelf, that puts an end to all, doth not always conclude this, becauſe it doth not only unite the Bodies: It unites alſo the Souls.

Propert. lib. 1. Eleg. 19 Sen. Agam. Act. 2.

Trajicit & fati littora magnus amor.
Amor jugalis vincit, ac flectit retro.

It is likewiſe very fertile, and the fruits which it produces are more precious than all the Gold of the *Indies*. *Thy Wife*, ſays the Prophet, *ſhall*

ſhall be in thy Houſe, as a Vine abounding in fruits; and thy Children like Olive branches round about thy table. Pſal. 128. 3. In a word, as I have already ſaid, nothing is more diſintereſſe than the love of a Wife. She loves her Husband for the ſake of himſelf, and becauſe ſhe is eaſily perſuaded that in his reſpect nothing ought to appear more aimable to her.

To know its whole extent, and how far it goes, you need only to read the Song of Songs in the Bible: There you will perceive the Air, and diſcover the ſecrets of a certain pleaſure which charms the heart, and tranſports the Soul in ſpight of it ſelf. It is filled with expreſſions ſo tender, and figures ſo effecting, that one muſt be harder than a Rock not to be wrought upon therewith. I know very well, that the principal deſign of the Holy Spirit, that dictated to *Solomon*, was to repreſent to us the flames of the Divine Love, and the myſtical union of Chriſt and his Church. But we can never be able to frame to our ſelves the excellency

cellency thereof, unleſs we ſuppoſe the ſame things in the conjugal union, ſince the one is imploy'd therein as the lively Image of the other. This being ſo, it is impoſſible to expreſs th[illegible]weetneſs and ſatisfaction of a hap[illegible]age. This wiſe King ſp[illegible] to us of it in ſuch magnificent t[illegible]ns, and expoſes to our eyes all its delights in ſo pleaſant a manner, that one is tranſported almoſt out of himſelf. One talks of nothing there but of my Love, my particular Friend, my Dove, my perfect one, my Siſter, my Spouſe, of ſurfeiting with Love, of Myrrhe, of Aloes, of Aromatick ſmells; of paſſing the day with his well-beloved under the ſhade of Palm-Trees, and amidſt the flowers of Pomegranets: and the night, on the boſom, and between the breaſts of the faireſt amongſt Women. All this, tis true, ought to exalt our minds above the objects of the ſenſes, and to put before our eyes the ineffable ſweetneſs of our Communion with Jeſus Chriſt, the real Spouſe of our ſouls: But who doth not ſee yet further, that man ought to find in the union of Marriage

riage well near the ſame pleaſures that the faithful diſcover in their union with God: ſince the firſt is as it were the Plan and Model of the ſecond, and that the pleaſures of the ſecond cannot be real if the pleaſure of the firſt is not ſo?

In fine, I add that nothing is more wholſome than this union. Marriage is of it ſelf the undoubted way to Paradiſe. If an infinite number of perſons go aſtray, and make it the way of Hell, it is becauſe they practiſe not its pure maxims, and remove themſelves from the ends which it propoſes. God has inſtituted it to be an excellent remedy for Man againſt incontinence; and by conſequence to contribute wonderfully to his Salvation, by carrying him to Wiſdom and Sanctity. He likewiſe deſign'd it for him to be a perpetual means of increaſing his vertues. One has a Wife. One has a Husband. They muſt be loved: They muſt be ſupported: And in ſpite of their proper infirmities, they muſt make it a continual joy to poſſeſs one another, by a love of complaiſance which appears in no other

other Society. One has Children, they must be instructed. One must labour to make them good in their kinds. They must have examples of goodness. One must instill into their minds wh principles. In a word, one nu endeavour to save them. Can one afford them for their Salvation the cares which Nature and Grace require, without taking some for ones own? One has troubles: One has displeasures: One has tribulations: Alas! who has not?

O quam dura premit miseros conditio vitæ!

Cornel. Gall. ileg. 2.

O! how hard a state of life oppresses the miserable

One must digest them in patience: One must receive them with humility from the hand which dispences them: One must recollect all the motions of real faith and hope to avoid being overwhelm'd with their weight, and to discern through all these miseries, that hand of God who delivers when it is time, and who by an adorable dispensation oftentimes

times makes of them in a Chriſtian Marriage a ſource of Benediction and Grace: as they are one of Salvation and Sanctification.

It is, Sir, with the virtue of a Batchelour, and that of a [illegible] Man, as with avarice and liberality. This requires nothing but communication. That has nothing for its aim but reſtriction. One has the hand always open, becauſe it loves to diffuſe it ſelf, and the other has it always ſhut, becauſe it has no pleaſure in gifts. The vertue of Celibacy with the men of this world is a dead virtue, that is of no uſe, nor profits any body. Which made *Tertullian* ſay very eloquently, *Malo nullum bonum quam vanum. Quid prodeſt eſſe, quod eſſe non prodeſt?* It is an idle, barren, particular virtue, and which terminates in the ſole ſubject, to which it is faſtned. In a word it is a virtue of a carnal temparament or prudence, which has nothing of nobleneſs in it ſelf, and which, if one examines it near, will appear to be founded upon the motives of a ſoft delicacy. *Tertull. lib. 1. de pud.*

The

The virtue of Marriage on the otherside, is a living and fructifying virtue. It is a productive virtue, which tends only to multiplication. It is a public virtue. It is a virtue of exam... *Omnibus patet.* It is a virtue of choice and election. It is a virtue of force and victory, and is only so upon the account of the great difficulties it has to engage with. *Virtus dum patitur vincit*, as a Poet says, *Virtue whilst it suffers conquers.*

Certamen aufer ne quidem virtus erit.
Without opposition and engaging their would be no virtue.

In a word, it is a virtue of usefulness and profitable to all the world. There is none perhaps but this, to which one may justly apply these two verses of Sententious *Horace.*

Hor. Ep. l. 1. Ep 1.

Æque pauperibus prodest,
locupletibus æque.
Æque neglectum pueris senibusque nocebit.

'Tis

'Tis equally advantagious to the poor and rich.
And the neglect of it brings equal damage to Boys and Old Men.

After having ſhewn you the excellency of Marriage with relation to the advantage of its union, it is not unfit to make it appear to you with relation to the authority it confers. By nature we love to rule, and to be ſuperior. The deſign of making themſelves equal to God, is what deſtroy'd our firſt Parents. One finds nothing ſo ſweet as the power of commanding others, and of being obey'd. The Sacred Author lets us know that the very Apoſtles diſputed concerning precedence. It is certain that this Spirit of pre-eminence is born with us: and one may ſay that it is perhaps the firſt of our inclinations. How much then ought Men to eſteem Marriage, ſince it ſatisfies it in ſo agreeable a manner?

In effect, all cannot be Kings in a Monarchy. Dukes in an Ariſtocracy. States and Lords in a Democracy.

cracy. Heaven beſtows this honour but on a few. Yet theſe for the moſt part marry, and are in a right to hope for Children. Thus, Sir, of all humane dominions, the paternal is undoubtedly moſt ancient and legitimate. 'Tis even that which has ſerved as a foundation to all others.

Methinks there is not enough obſervance of this Soveraign authority of Fathers over their Children. There is not perhaps any thing in nature ſo pleaſant, or ſo admirable: What delight to ſee this people of free-will, ſubjected to your wills: Always diſpoſed to obey you: always zealous for your ſervice: always intereſſed for whatſoever has relation to you. Do you ſpeak? they reply to you. Do you not ſpeak? they remain in ſilence. Do you blame? they are ſubmiſſive. Do you command? they are full of joy. Do you give directions? they obey. Do you prohibit? they abſtain. Do you make appear to them an angry countenance? they tremble and are frightned Do you diſcover one of good humour and love? you fill them with contentment. In a word,

word, you do even what you pleaſe amongſt them. You are the Maſter of their good and evil deſtiny. Without ever demanding of you the reaſons of your conduct in their reſpect, they ſuppoſe it always full of wiſdom, and they take a pride in a blind ſubmiſſion to it. As they are ſatisfied you can never do any thing to their prejudice, and that all your aim is but to procure their good: ſo they never undertaking any thing againſt you, but on the other ſide they effect all they can to give you a teſtimony of their reſpect, their zeal, and acknowledgment. In fine, there never was an authority more agreeable, or more abſolute than this. It is to a Father that this Verſe of *Juvenal* perfectly agrees, in relation to his Children.

Hoc volo, ſic jubeo. Sit pro ratione voluntas.
This I will, this I command, my Will is my Reaſon. *Juv. Sat. 6.*

There is nothing that comes nearer to the Divinity, than this. And it is principally in this regard, that it is the lively image of it.

Nobis parentes sunt Deorum imagines.
Our Parents are as the Images of the Gods.

You will alledge perhaps that the great number of Subjects which makes the felicity of other Governments, is the misfortune of this, because it must needs be that all Children are not of the character I represent them. How many doth one see, that one would swear they were born only to be a perpetual torment to their Parents? If one believes *Euripides*, *Amongst a great multitude scarce will appear a better man than his Father.* And according to *Sophocles*. *There are few better, but many worse.* I deny not the consequence. It is but too true. Every place is full of ill-born Children, and unhappy Fathers. But, Sir, in spight of this ancient Proverb, *Heroum filij noxæ*, and whatever the Poet

Poets affirm, it must notwithstanding be granted, that it is chiefly among the scum of the people that appear these unnatural Children, who infringe all the rights of Nature, and Grace of Heaven and Earth, like other *Chams* and other *Absaloms* employ their sacraligious hands, either to dishonour or persecute their Fathers. This is rarely seen amongst the generous sort, and in Famalies well order'd. I add, that there are very few Fathers, who may not, if they will, enjoy with pleasure that supream Authority, which God has given them over their Children. 'Tis a thing which depends only upon education, and the manner of bringing them up.

There are three things which extreamly favour this paternal government, and may much contribute to render it agreeable and propitious. The first is, That Fathers do themselves form their own Subjects, not only by the birth they take from them, but also by the education which they give them. They are in some sort Masters of their minds. Nature

puts them into their hands, like razed Tables, wherein is nothing as yet written. They may imprint on them such Maxims, as they think fit. They find there no resistance. They receive the propensity they would give them without any opposition.

Terent. in Adelph. Act. 3. Sc. 3. *Ut quisque suum vult esse, ita est.*

Insomuch that it depends only on them to teach them the art of obeying and respecting. They alone have the power to make them wise. It is their own fault if they don't enjoy that Empire whereof *Seneca* affirms, That the chiefest strength consists in the love of Subjects. *Unum est Regi inexpugnabile munimentum amor civium.* In fine, it depends on them alone to inspire them with the fairest sentiments of vertue.

Sen l. 1. decl. c. 19.

Quo ſemel eſt imbuta recens, ſervabit odorem Teſta diu. *Hor. Epiſt. lib. 1. Ep 2.*

That ſcent a Veſſel firſt takes, will affect it a great while.

For that end you want no ſtore of Rhetorick. There needs but your own proper example. All Children in general are pleaſed to imitate their Fathers, and to do all they ſee them practiſe. They copy them eternally in their way of action, in their manners, and oftentimes in their very geſtures. *Amat unuſquiſque ſequi vitam parentum*, ſays St. *Ambroſe*. *Operator filius quæ viderit patrem facientem*, ſays likewiſe St. *Auſtin*. Thus nothing is more important for Children than example. But nothing alſo is more commodious for Fathers, who are capable of affording good ones. They may by this means ſave an infinite number of words and diſcourſes. If we believe St *Bernard*, Example is the beſt of Sermons. *Sermo vivus & efficax exemplum operis eſt*. And after *Seneca*, there is no ſhorter

er road to virtue, *Longum iter eſt per præcepta: breve & efficax per exempla.* Sen. Ep. 6. Long is the way by Precepts, ſhort and efficacious by Examples.

The ſecond advantage of this government, whereof I ſpeak, is founded upon the hope, which all Subjects entertain of holding one day or other the ſame place their Fathers do, and of becoming in their turn the Kings of their Children. Therefore if they have never ſo ſmall a ſtock of reaſon, they will take care to practice towards their Fathers thoſe duties, which they would be diſpleaſed to ſee unpractiſed towards them, when they ſhould poſſeſs the throne of Paternity, if one may be allowed to ſpeak ſo. If we love to imitate our Fathers, we do not leſs love to be traced of our Children. It is undoubtedly for their intereſts to acquit themſelves religiouſly towards us of that obedience, ſubmiſſion, and profound reſpect, which even nature dictates to them, and not to eſtabliſh Maxims repugnant thereto, becauſe they will eſtabliſh them againſt themſelves.

ſelves. For the moſt part one is longer Father than Child, and ſo were not theſe Duties, as they are, the juſteſt in the world, by a principle of Self-love there is not a Child but ought to hold them ſacred.

Would you know what I call the third advantage of this authority of the Father over his Children? It is, that he exerciſes it continually under their eyes. It is, that he alone propoſes to himſelf their good. It is, that he labours only for their advancement. This is his general deſign. This is his principal end. This is his ſingle proſpect. Muſt not Children become very ungrateful, not to honour and reſpect with all their power thoſe Fathers, who undergo ſuch pains of body and mind, and who ſweat in their ſight even bloud and water, in order to render their condition happy, and to leave them a good fortune? All have not ſucceſs, 'tis true: *Non licet omnibus adire Corinthum.* But, be it as it will, all have the intention. All tend that way. All propoſe it to themſelves. Are you not of opinion, Sir, that

there would be even more blindneſs than ingratitude in Children, that refuſe to ſubmit themſelves to this reaſonable dominion, ſince it has been eſtabliſhed by nature, and ſo ſtrongly recommended by God himſelf in his Divine Scriptures, purely for their Salvation: and that it intirely aims at their proper good?

Behold three Characters, that are peculiar to paternal goverment, and which diſtinguiſh it extreamly from all others. Who can diſpute after this the ſweetneſs of it? In effect, nothing is more. But it is not enough conſidered. I maintain that it is one of thoſe things, which may moſt aleviate the cares and troubles of a Father. What pleaſure is it, once again, to have Children, who like ſo many faithful Subjects are about you for your guard, to ſerve you, to love you, to reſpect you. What ſatisfaction to be able at all times and in all things to rely upon their heart, their faith, and their zeal! What contentment never to impoſe but ſuch commands, as they readily perform, to ſay to one go, and

and he goes; to bid another do this, and he does it! What ſecret joy to obſerve all theſe other-ſelves, theſe verdant plants, theſe riſing Stars, which God has brought forth in your own boſom, to envy one another in the concern of your welfare! In a word, what extream bliſs to have always at one's table and about one ſuch a troop of real friends, uncorrupted Servants, and ſubmiſſive Subjects! If one regarded things as they are, where are the bitters that all this is not capable of ſweetning? where are the misfortunes, that the proſpect of this good would not obliterate? And yet 'tis Marriage that produces all this ſatisfaction for man. 'Tis that which procures him all theſe advantages. It is by that Channel, that God diſtributes to him all theſe favours. By conſequence what can one apprehend of more uſe to him? What can be more excellent.

One affirms of truth, that it is what all the world believes. I aſſert juſt the ſame of an excellent thing, it is what all the world makes

practice of. According to this principle one may say in a certain sense, that nothing can be more excellent than Marriage. It is of universal practice, As I have already insinuated, a perpetual Celibacy was never esteemed in the world. At all times it has been regarded as a thing disgraceful to mankind, and as the Pest of Republicks. The *Romans* deprived Batchelours of Testamentary Legacies. The *Corinthians*, of Burial. The *Argives*, of all sorts of Presents. And the *Athenians* even carried their severity so far as to whip them before their Alters upon their solemn Feast-days.

But, Sir, if Marriage is of all times and of all places, one may say that it is likewise of all persons. Birth, Death, and Marriage are the three bounds where all men meet. All are born: all dye, and almost all are married. Little and Great: Rich and Poor. Kings and Shepherds. Learned and Ignorant. Civilized and Barbarians. Philosophers and Orators. Young and Old. All kinds of Men. Of all kind of professions. Of all Ages.

ges. Of all Statures. Of all Complexions. All Marry. All enter into this great Society. All get themſelves admitted into the Brotherhood. There is no condition in the world, where one has ſo many companions. Methinks this ought to render it yet very conſiderable. But as nothing makes a virtue appear more ſplendid, than to compare it with its oppoſite vice; to ſhew more fully the excellency of Marriage; is to compare it with the infamy of incontinence, its contrary, which is the ſubject of the Second Part of this Work.

O F

OF THE

INFAMY

OF

Incontinence.

PART. II.

IF I was only to treat with Saints upon this Subject, I ſhould not have occaſion to uſe many words in order to perſuade them, that nothing is more infamous than Incontinence. To convince them hereof, it would be ſufficient to tell them, that nothing is more repugnant to that purity,

rity, which they profeſs. But, Sir, it is with Sinners and great ones too, that I muſt have to do. Even with ſuch, who for the moſt part are grown old in criminal habits, and who make a ſport of that filthy debauchery, for which Heaven declares ſo much abhorrence.

You apprehend that if they are inſenſible of the charms of Marriage, they are no leſs of the horrors of Luſt, and that it is equally difficult to convince them of the excellency of the one, and the infamy of the other. They are a ſort of people willful in their blindneſs. They reſolve to ſee nothing in the firſt but what is irkſome, in order to make it an object of Contempt. They refuſe to ſee any thing in the ſecond but what's agreeable, in order to make that a continual object of Concupiſence.

This diſorder is even ſo common, ſo general, and ſo well fixed in Society, that to undertake to withdraw men from it, and to exhort them to return from an errour, which it is much more eaſie to blame than avoid, is in ſome ſort to make himſelf ridiculous;

diculous; *Blandum malum eſt Luxuria & quam accuſare facilius eſt aliquanto, quam vitare!* as an ancient Author ſo admirably ſays. That is, *Luxury is a ſoothing evil, which we may with more eaſe cenſure, than avoid.*

Max. lib. 9.

'Tis certain that there is within an apparent ſweetneſs. One may affirm of Luſt, that it is the boſom of the voluptuouſneſs of the ſences, where ſinners take their ſleep with pleaſure. But O cruel, fatal, and pernicious boſom! one ſleeps there only to be deſtroyed. If on one ſide you taſte the ſweets of Nectar, on the other, you ſuck the bitter of Poyſon. Alas! who knows not that *Samſon* found his death in that of *Dalilah*: *David* almoſt his in that of his *Berſheba*: and *Mark Anthony* the loſs of an Empire in the boſom of his *Cleopatra*?

Sen. Ædip. Act. 1.

——— *O! fallax bonum, Quantum malum fronte quam tanda legis!*

Oh faithleſs good! how much ill does thy ſmooth looks conceal.

What

What ſatisfactions ſoever the Libertines find in ſuch wanton imbraces, early, or late, ſays *Seneca*, they are converted into puniſhments. *Sed ipſæ voluptates in tormenta vertuntur* Sen. Ep. 25.

All this is moſt true. Experience proves it every day in an inconteſtable manner, and yet men will not refrain this evil conduct. They take delight in ſuch an error, and are pleaſed with ſo agreeable a madneſs. It is a Sea, wherein they take a pleaſure to drown themſelves: They hold to this unhappy vice with indiſſoluble chains: *Toto corpore, omnibus unguiculis*, as the Proverb.

We may diſtinguiſh three ſorts of perſons, that are engaged in the ſhameful commerce of the fleſh. The one ſeeks after it by inclination, and make it their chiefeſt good. Another ſort continues it becauſe they cannot get rid thereof, being retained as it were in ſpight of themſelves by force and cuſtom, and by the fatality of their temperature. The laſt apply themſelves to it both by inclination

nation and cuſtom; but they look upon this ſin as a piece of gallantry, and as a mode in Society which they are allowed to follow with others, and without hazard. All theſe offenders equally deſerve your horrour.

Place, Sir, in the firſt rank all thoſe Libertines of Profeſſion. All thoſe Epecureans. All thoſe Sardanapali, who only ſtudy to ſatisfie the irregular appetites of Nature, whoſe Belly is their God, and who ſeek their glory in their proper confuſion, as an Apoſtle ſays. They are naturalized into their offence. It is their very Element. They are ſo pleaſed with their condition, that they are extream unwilling to leave it. Like true Swine, they love to abide in their uncleanneſs.

For whom has this fair Sex been made, that is the ornament of the world, if not for man, ſay theſe Debauchees? where can he find more delight than in the boſom of a fine woman? Have not theſe mortal Goddeſſes been embraced by the Gods themſelves? thoſe Gods that are ſo much above humanity? Have they not quited all the charms of O-

lympus

limpus *in order to enjoy here below their voluptuous imbraces? and yet forsooth, we, to whom nature has given them in poſſeſſion, muſt not be affected with them: or if we are, as it is impoſſible not to be, ſince one ſingle regard of theirs is able to inflame the heart,*

urit videndo fæmina, *we* *Virg. Georg.*

muſt be prohibited to repeat our careſſes, and to be enamour'd of them! What, ſay they ſtill, we are born with diſpoſitions, that draw us impetuouſly towards this charming object, and we muſt exert all our cares to remove our ſelves from it. Nature it ſelf ſhall give us an extream hunger after this delicious food, and we muſt not be ſatisfied with it in the midſt of that abundance we have thereof. If this ardent deſire of ours was not lawful, Nature doubtleſs would not have afforded us the ſame. Nihil cenſeamus eſſe malum, quod ſit a Natura datum hominibus, *ſays the Father of eloquence. And if it is good, why ſhould we not receive its influence?*

But, add theſe infamous Men, if it is lawful to uſe women, and to make theſe amorous thefts; which the great Jupiter *himſelf has ſo often preferred*

to

to all the glory of his Throne, muſt not a man be a fool to be eternally fix'd to one, and to deprive himſelf by this means of the pleaſing liberty of change? Natura diverſis gaudit. *What is there in effect that is more acceptable to man, than variety of meats, and that happy diverſity of all things, which this good Mother affords him? Is it poſſible that this man, for whom ſhe has made all things, ſhould enjoy leſs priviledge than Beaſts, and that ſhe would connect him to one ſingle Woman, whilſt ſhe grants to other creatures the liſence of taking what they pleaſe, thoſe, to whom ſhe has given infinitely leſs inclination for this pleaſure, than to Man? Has not this likewiſe obliged a thouſand people of the world to eſtabliſh Poligamy, Letters of Divorce, and even ſome to render all Women common in Society.*

Happy the Country, that is deſtitute of ſuch Monſters! Happy if Chriſtendom were void thereof, and they incloſed in thoſe miſerable places, where reaſon is extinguiſhed, and where men have nothing of Man, but the Name! *Sunt quidam non re, ſed nomine homines,* as the Roman Orator.

tor. Can one imagine, that there ſhould be found of them any where elſe? Can it be believed that a thing of ſuch abſolute impiety and baſeneſs, *Nihil eſt aut nequius, aut turpius effæminato viro*, ſhould come into a good and civilized Nation? But, alaſs! they are every where. The wiſeſt people, and beſt ordered States are no more exempt, than others.

What horror, Sir, ought one to conceive for theſe perſons, who have as it were ſworn upon the very Alters to continue all their life in the application of this Sin. and to make it all the Paradiſe they allow of? As if this very nature, which has confin'd our inclination to the other Sex, and which for the propogation of Man-kind makes us ardently covet the ſame, had not given us a reaſon to diſcern good and evil, and to rule our deſires. As if ſhe had not placed in our minds impreſſions of ſhame, which are not to be effaced without ceaſing to be Man. As if one of her firſt Leſſons, which ſhe gives us, was not temperence and ſobriety.

briety. As if one of her principal ends was not alſo to diſtinguiſh us from Bruits in ſubjecting all our ſenſes to the empire of reaſon. As if the ſame nature did not inſtruct us that the pleaſure of virtue is yet much greater than that of voluptuouſneſs.

Cic. in Verrem L. 1. *Major eſt virtutis jucunditas, quam ipſa voluptas, quæ percipitur ex libidine & cupidate.* In a word, as if the real happineſs, to which ſhe makes us tend, did not conſiſt in the practice of things which are moſt agreeable to the excellence of our being, and which make us approach neareſt to that Divinity, from whom we receive it.

The offenders of the ſecond order are unqueſtionably very culpable, but they are, I confeſs, much leſs than thoſe of the firſt. They deſerve an infinite blame, 'tis true, for being engaged in ſuch criminal habits; but they are in ſome ſort worthy of our praiſes for being diſpleaſed therewith, and for deſiring to quit them. He that affirmed habit to be a ſecond nature has not hit

hit amiſs. It muſt be granted that nothing is of more force, and that there is a great difficulty in its conqueſt. *Vincere conſuetudinem dura eſt pugna*, as St. *Auſtin* ſays: And to ſpeak with *Seneca* the Tragedian,

Dediſcit animus ſero quod didicit diu. *Sen. in Troad. Act. 9.*

It's very hard to forget what one has learnt by a repeated practice, and a wound often renewed is long in curing, *Vulnus iteratum tardius ſanatur*; Tedious is the cure of a repeated wound.

Experience tells us that a ſingle Act doth not ſuffice to form a habit. One muſt repeat it often. A man is not wicked juſt of a ſudden, he grows ſo by degrees.

Nemo repente fuit turpiſſimus. *Juv. Sat. 2.*

But when this habit is once formed, it is not eaſily forſaken with us. *Conſuetudo peſſima non ſtatim abjicitur.* One has need of all the efficacy

ficacy of Grace to diſengage himſelf from it. The great St. *Auſtin* is an admirable example of it. After he had reflected upon the irregularities of his conduct, and the neceſſity that was impoſed on him to convert himſelf, in order to be made partaker of the Salvation of Jeſus Chriſt. How much time did he take to determine himſelf to it? How many delays? What difficulties in breaking his Fetters? What pleaſure did he find in bearing them notwithſtanding their weight? *Delectatus morbo carnis & mortifera ſuavitate trahebam catenam meam*, Pleas'd with the diſeaſe of the fleſh, and the fatal ſweetneſs, I drag my chains about; Says he of himſelf. From whence appears the truth of what he writes elſewhere, that when one doth not immediately reſiſt the evil cuſtom of ſinning, it is turned into neceſſity.

Aug. Conf. L. 6. C. 12.

Behold preciſely the State of theſe Laſcivious Demy-converts. They are ſomewhat aſhamed of themſelves. They are perſuaded they live ill. They even form deſires of being freed from the

the tyranny of Sin. *Would to God, ſay they, that our hearts were pure enough and our reaſons ſufficiently enlightned to diſengage us once from all theſe objects of our Luſts! We know that our duty engages us to it, and that nothing is of more neceſſity. But, alaſs! when we would diſpoſe our ſelves to the practice of this virtue, we find the vice ſo ſtrongly rooted in us, that it renders all our efforts unprofitable. The Law of the members fights againſt the Law of the underſtanding. Every day we take the reſolution to forſake our obſcene courſes, but we are ſtill infatuated ſo far as to repreſent our ſelves incapable thereof.* Putabam enim me miſerum fore nimis, ſi fæminæ privarer amplexibus, ſaid St. *Auſtin; behold the very condition we are in.*

You will find others, Sir, that will even excuſe themſelves upon their conſtitution. *We are, ſay they, of an amorous complexion. Nature has framed us in ſuch a manner, that ſhe has made women abſolutely neceſſary for us. Were we to loſe an empire, or life it ſelf, we are compelled to follow our* Cleopatra's *and ſleep in the boſom of our* Dalilah's.

Dalila's. *It is the fatality of our Stars, and its Influence we cannot reſiſt, tho' we are concerned we cannot do it.*

Ovid. Triſt. Lib. 2.

Non equidem vellem : ſed me mea fata trahebant.
Not my own will but fate ſtill puſh'd me on.

Who is ignorant of the force of conſtitution? who forgets the Father of Philoſophy, Mores animi ſequunter temparamentum corporis? *The inclination of the mind follow the temparament or conſtitution of the body.*

It's true, there are thoſe unhappy tempers, which nature ſeems to have given men only to deſtroy them. We obſerve thoſe, who are ſo ſubject to the tranſports of anger, that when they want occaſions to exerciſe it, they fall upon themſelves. Like the fool in the Poet, who ran after his own ſhaddow with a ſtick in his hand, in order to be revenged of it becauſe it repreſented him much bigger than he was. There are others ſo extraordinary laſcivious, that nothing is capable of qualifying the fury

fury of their brutality. Witneſs that Monſter of immodeſty, of whom *Juvenal*:

Et laſſata viri, nec dum
ſatiata, receſſit. *Juv. Sat. 6.*
With repetition tir'd,
the inſatiate Whore retires.

As you are wiſe, and of a regular conduct, I queſtion not, Sir, but you abhor all theſe debauchees. And who doth not? In ſhort, habit and complexion are very idle excuſes in the Tribunal of the Divine Wiſdom. They are even of no validity in that of human wiſdom. This knows its force and tyranny, I confeſs, but it deteſts thoſe who practice not all due efforts to ſurmount them. It ſays, 'tis true, that man is prone to Sin, but to remain in his error is proper to the Beaſt. *Eſt humanum peccare, ſed beluinum in errore perſeverare*, Humane frailty errs, but perſeverance denotes a brutal Nature. There is no man ſo barbarous, but education can civilize.

Nemo adeo ferus eſt, qui
non miteſcere poſſit,
Hor. Ep. L. 1. Ep. *Simodo culturæ patientem*
accomodet aurem.

Sure there is none ſo miſerably wild,
But wholſome precepts may reduce to mild.

As great as the number and crime of theſe luſtful perſons is, thoſe of the laſt Order ſurpaſs them ſtill extreamly. Here, Sir, I would have you recollect all the motions of your modeſty to deteſt the moſt execrable thing, that it's poſſible to imagine. The Libertines of the firſt Order are doubtleſs very abominable. Nothing is more horrible than their conduct, and there is not one of them, but is moſt juſtly entituled to what a Chriſtian Poet ſays of the wickedſt Man in the World, with as much elegance as truth.

Suſque velut vivit ſus moritusque velut.

Hog like he lives, and like a Hog he dies.

But why ſhould we be ſurpriſed? Are not theſe unhappy wretches profeſſed Atheiſts? They allow neither Heaven, nor Hell: and they equally ridicule Religion and God, who is the object of it. Their Libertiniſm is a neceſſary conſequence of their pernicious principles.

Thoſe of the ſecond Order, are, I confeſs, ſo much the more criminal, as they know their Duty, and perform it not; as they ſin againſt the light of their proper Conſcience, and as they are acquainted with the Law of God, which is, that they who do theſe things are worthy of death: But they are the firſt in condemning their own conduct. They grown under the weight of their infirmities. They accknowledge that they are loſt without the intervention of God's mercy. They intreat him to deliver them from the ſlavery of their paſſions. And what delight ſoever they

find in the crime, they have no ſooner committed it, but they feel ſhame and remorſe, at leaſt generally. This is ſome alleviation comparatively to the former.

But where can one find terms of force enough to repreſent the enormity of the Crime of theſe laſt offenders? they not only abandon themſelves to the filthineſs of Incontinence, but which is a Prodigy of iniquity, they think a Chriſtian may do it with impunity. They look upon it as a lawful thing, and practice it without any token of ſhame. Not the leaſt ſcruple of committing the ſame. They do it with as much delight, as a Fiſh drinks water. It is the proper element of their fleſh.

Can one believe, ſay they, *that what is ſo natural to man, ſo univerſal, authoriſed by the example of all ſorts of Perſons, and all ſorts of Nations, that what is practiſed by thoſe very people, who prohibit it to others, ſhould be a ſin? What is more ordinary, and of more general uſe, more extenſive, and more conſtant, than the ſport of love?*

Vitium

Vitium commune omnium eſt.
'Tis the common vice of all Men.

Gevent in Adelph.

Certainly, ſay they, *this cannot paſs for a ſin, and if it be one, it is at moſt but a venial ſin, which of its nature is not damnable.* In a word, they are ſo deſperate to ſay, that the worſt which can happen to them is, that if they are damned, it is with company. O madneſs worthy of Hell! Is it not very amazing, that perſons of this opinion ſhould dare to call themſelves Chriſtians, and that they ſhould be impudent enough to diſhonour every day by their preſence the Sanctuaries and Alters of the God of Holineſs?

Methinks there needs but a little good ſence, if they had no other helps, to convince theſe deteſtable incontinents of the moſt prodigious blindneſs that ever was. Shall cuſtom be able to change the nature of things, and to make that become a good which is of it ſelf an evil? If we were in the *Perſian Climate*, ſhould we be under an

obligation to adore the Sun under pretence that it is the mode and Religion of the Country? Muſt we of neceſſity ruine our ſelves, becauſe others do the ſame? we may, 'tis true, be ſometimes deceived in the Judgment we make of things; we may take that for a virtue, which is but a vice at bottom.

Fallit enim vitium ſpecie virtutis & umbra.

Juv. Sat. 14. Vice deceives with the borrowed ſhape of virtue.

But when we are once perſuaded, that what we do is a ſin, and we don't ceaſe to commit it under pretence that it is publick, and of common uſe, nothing can ever excuſe us. We are worthy of the utmoſt puniſhments. What ſhall we ſay then of thoſe wretches, who upon this foundation abandon themſelves to the diſſolution of Luſt: That is to ſay, to what *Cicero* himſelf, as much Pagan as he was looks upon as the greateſt of all evils, *Nihil eſt malum, niſi quod turpe*

pe aut vitioſum eſt. There is nothing ill but what is baſe and vicious. *Cicer. Tuſcul.*

We ſhall obſerve in the ſequel a little more particularly the vanity of all theſe illuſions, and the enormity of the crime of all theſe kinds of Libertines. But, before we leave them, be pleaſed to remark, Sir, that this filthy debauchery, which is the ſubject thereof, is a many-headed Monſter, and a ſpring which divides it ſelf into ſeveral rivolets. To ſpeak properly the men of the world acknowledge no other incontinence, than that of the Body, which is accompliſhed by the union of Sexes. But the Goſpel whoſe morality is infinitely more holy than that of men, eſtabliſhes four others beſides that, which it likewiſe affirms to be very criminal, to wit, that of the heart, that of the eyes, that of the mouth, and that of the hand.

The incontinence of the heart is nothing elſe but the Concupiſence of Women, and a violent deſire of being joyned with them, through the ſole principle of a ſenſual pleaſure.

Naturally we find a ſatisfaction in the thoughts of a handſome Woman, and we revolve agreeably in our minds the remembrance of what we have ſeen aimable in them. When that blind Boy, whom Paganiſm yet more blind has made a God, has once pierc'd the heart with one of his invenom'd Arrows, he produces there immediately all the motions of his immodeſt mother. Then it is, Man becomes Frantick, and void of ſenſe. All his conduct is but a pure extravagance. He is no more himſelf, but the object's that inflames him. It is a ſhadow that purſues him every where. His continual thought day and night. His watchings and his dreams are full of it, his imagination repreſents to him continually the Image of her whom he adores. Her idea is always preſent with him, and he imbraces it with the ſame pleaſure as if he held her effectually in his Arms.

Hanc ſpecto, teneoque ſinu
pro conjuge vera — *Ovid in Leoda-mia.*
Her I behold, and as my
real Wife embrace.

This infemous love ſo captivates all the ſences and all the faculties, that the principal end the Soul propoſes to it ſelf, is to ſatisfie the paſſion. Need one be amazed after this, that *Actantius* aſſures us with St. *Paul* that nothing is ſo diſagreeable to God, as an impure mind, and a luſtful Soul: *Nihil eſt tam inviſum Deo, quam mens inceſta & animus impurus.* There is nothing ſo hateful to God as an inceſtuous and impure mind.

You will admire perhaps that I give to the eyes a particular fornication. But, Sir, without doubt you have not forgot what Jeſus Chriſt ſays, That a Man who looks upon a Woman with an eye of Concupiſence has committed adultery with her in his heart. *Mat.* 5. You know likewiſe that St, *John* ſpeaks of the luſt of the eyes. And you are not ignorant

norant that nothing is more common in the world, than this ſort of wantonneſs. I dare even affirm, that the eyes corrupt the heart, and the one would be innocent, if the others were not faulty. In effect the eyes are the Gates or Windows of the Soul. It is by them that objects enter into it; and theſe objects exite therein the motions of Concupiſence; from whence comes this common Axiom, *Objecta movent ſenſum.* 'Tis for this *Quintilian* regards the eyes, as the path which leads Vice into the Soul.

Quintil. Declan. 1. *Vitijs noſtris in animo per oculos via eſt.* That St. *Auſtin* ſays, a laſcivious eye is the meſſenger of an immodeſt heart, *Impudicus oculus impudici cordis eſt nuncius:* and that the *Athenian* Oraters would have us judge of the manners of men by their eyes. *Oculi morum indices,* The eyes are the interpreters of the inclinations and manners.

One cannot ſufficiently aggravate the diſorders of the ſight. By that was ſin admitted into the world, and by ſin death, and by death the end of all

all men. The Fruit of the Tree of Knowledge was fair to ſee, ſays the Scripture. *Eve* beheld it. She deſir'd it. She eat of it. She ſinn'd. One may ſay that a fine Woman is this prohibited fruit. But where is he that is not pleas'd to look upon it? The beſt of men cannot refrain. They do it oftentimes without any deſign to offend God. They propoſe nothing to themſelves, if you will, but to admire the excellency of the Workman in conſidering ſo curious a work. But the Devil more ingenious than they, makes uſe of this ſight to kindle in their hearts the fire of concupiſence.

Si neſcis, oculi ſunt in amore duces.

If you know it not, the eyes are the firſt guides to love.

Propert. L. 2. El. 12.

They come at laſt to deſire this fruit. Their fleſh is tickled with hopes of poſſeſſion. They unhappily deſtroy themſelves by this means.

Virg. Eclog. 8. *Ut vidi, ut perii, ut me malus abſtulit error.*

Alas there are but few now a days like *Job*, who made a contract with his eyes not to look upon a Virgin. One ſees every where laſcivious eyes. The Publick walks ſerve only to exerciſe their immodeſty. They reſpect not even the Altars of the Lord, and the Aſſemblies of his People. If a man diſcovers a Lady there of a well made, agreeable aſpect, he willingly prefers the pleaſure of obſerving her, to that of diſcharging the duties of Piety. There needs no more to freeze the hotteſt devotion. *Homo ex humo ſine humanitate non eſt homo.* Man is made out of the earth, nor is a man without humanity.

By the luſt of the mouth, I apprehend thoſe filthy Words and Songs, ſo unbecoming and laſcivious, that hurt chaſt ears, that excite the reddeſt modeſty, and whereof the uſe notwithſtanding is ſo frequent amongſt men. This is certainly a ſpecies of fornication, as well by the pleaſure that

that is taken in uttering theſe obſcenities, as becauſe they are the inkindlers of concupiſence, and contribute much to the corrupting of the affections. One may even be aſſured without fear of a miſtake, that thoſe who are pleaſed with ſuch kind of diſcourſes, are already very much corrupted in their hearts. In effect, the mouth ſpeaks only from the abundance of the heart, as Chriſt himſelf. One is the interpreter of the other. The mouth ſpeaks ill, becauſe the heart thinks ill. The effect purſues the nature of its cauſe: and ſuch as the principle is, ſuch alſo is the act. *Ream linguam non facit, niſi mens rea.* We may even affirm; that theſe laſcivious tongues are almoſt an infallible proof of a licentious life; for as St. *Chriſoſtom* ſays, *Verba ſunt ſigna eorum*, Words are the images or repreſentation of things. The words of men very often give us to underſtand what they are.

There is very little appearance that a man will not act as he loves to talk, and that being immodeſt in his converſation he ſhould not be ſo in his conduct. If

If in the morality of our Saviour, one muſt give an account of uſeleſs words, which are neither good nor evil; Judge, Sir, what a reckoning thoſe will have, who make theſe impure and hurtful words a ſubject of diverſion, and who have contracted ſo large a habit of them, that they cannot expreſs themſelves, whether in ſpeaking, or in writing, without naming every thing by its name; As the *Plautus*'s, the *Horaces*'s, the *Ovia*'s of the time paſt, the *Rebalai*'s and the *Montaign*'s of our time. It muſt be confeſſed that nothing is more unworthy of a Gentleman, than this manner of action. Modeſty is the thing of the world moſt agreeable to Man, but eſpecially eſſential to a Chriſtian. It is a character that denotes him from all the reſt. What was more carefully and earneſtly recommended to us by the Apoſtles, than a purity and ſanctity in all our converſation?

In fine, what ſhall I ſay of the exceſſes of the hand with relation to this miſerable ſin of wantonneſs. O God, what abominations! what obſcenities!

nities! what unlawful uſes! what infamous things, which one durſt not either think or relate, doth it not commit? This crime, which modeſty will not ſuffer to be named, as common as it is, is ne'er the leſs enormous. It was long ſince ſtruck with the curſe of Heaven in the perſon of *Onan*, Son of *Judah*, whereof the Scripture tells us. *Gen* 38. 9.

Is it a wonder after all this, that God ſhould have ſo much horror for this crime? Is it any ſurpriſe that he ſhould thunder againſt it ſuch dreadful menaces? It is matter of conſternation that he ſhould join to it an heriditary curſe upon families? In a word, that he ſhould ſo often bring upon the people and upon private perſons ſuch terrible marks of his diſpleaſure? It muſt be granted that nothing is more frequent in Holy Scripture, than prohibitions to commit this Sin, and the examples of its puniſhment. It is not in the Decalogue alone, that God ſays, Thou ſhalt not commit Adultery. He ſpeaks it in a thouſand other places of his word,

word. The New Teſtament eſpecially recommends to us nothing elſe. The Sermons of our Saviour, and the Epiſtles of the Apoſtles are filled therewith. Their principal end is to diſpoſe us to a purity of body and mind: and they proteſt that nothing is more diſpleaſing to God, than the polluted Garment of the fleſh. It is not *Sodom* and *Gomarrha* alone that has drawn down the fire of Heaven. Alas! a thouſand other Cities, and an infinite number of other ſinners have been conſumed in all Ages and all Nations upon account of this unhappy Luſt. But admit there was nothing elſe except the puniſhments of another life, and that hideous Lake of Fire and Brimſtone, to which in the Theology of Jeſus Chriſt and his Apoſtles it neceſſarily leads men, needs there any more to convince us, that nothing is more pernicious, and ought to be more ſoveraignly hated by us?

Is it not ſtrange, perhaps you'll ſay, that God who knows Man ſo well, ſhould with ſo much exactneſs prohibit a thing, which is ſo natural to him,

him, and that he ſhould condemn him to the puniſhments of Hell for a Sin, which it is almoſt impoſſible for him not to commit in one of thoſe kinds you have treated of? doth not St. *Paul* ſay, That the fleſh is not ſubject to the Law of God, neither can it be. *Rom.* 8. 7.

I reply, Sir, that this great propenſity it ſelf, which Man naturally has for this debauchery is one of the principal reaſons, that have oblig'd the Creator to joyn ſo much puniſhment to it, and to thunder ſo many Curſes upon it. If inſpite of his prohibition and all his threatnings, Man is inſolent enough to abandon himſelf to it as much as he doth, judge to what exceſs he hath puſhed on the crime, and what he had been able to attempt without it.

Et nihil eſt, quod non effræno captus amore Auſit. *Ovid. Met. L. 6. Fab 8.*

It is then to abate a little the impetuosity of this furious passion, that God has used him so. He has been pleased to punish with most bitterness and severity the vice, where Man finds most pleasure, and for which he has most inclination, to the end that the fear of so formidable a chastisement, might be as a Bridle to retain him in his duty. There are few of those persons left, of whom one might affirm,

Oderunt peccare bonæ virtutis amore.
They hate to sin for the pure love of virtue.

Hor. Epist. L. 1.

Most frequently we love this virtue, not for its own sake, but by reason of the punishments that attend vice. *Difficile est persuadere hominibus honestum propter seipsum diligendum.* 'Tis a difficult thing to persuade men that virtue is to be lov'd for its own sake. If there was no good to hope for in practising the one, and no evil to fear in committing the other, we should become

Cic.

become as wicked as the very Devils. Our Love and our hatred are equally concerned. God propoſes magnificent rewards to our virtue, and terrible puniſhments to our vice, in order to tye us faſt to the one, and to remove us from the other. 'Tis certain that this fear, as ſervile as it is, becomes extreamly advantagious to us, and is of great aſſiſtance to rectifie our manners; from whence comes this ſaying of Divine *Plato*, *Ubi timor, ibi & pudor*, Where there is fear, there is modeſty. And that of the learned *Tertullian*, That there is no converſion where there is no fear. *Emendatio nulla, ubi nullus eſt metus*; There is no puniſhment where there is no fear.

I grant that it is very difficult to practice the duty of that Evangelical continence, to which our Baptiſm engages us. Of this kind of ſin, which one uſually calls the favourite ſin, the wantonneſs of the fleſh is that of all the reſt, which is hardeſt to get rid of. 'Tis that which our Saviour alludes to, when he ſpeaks of pulling out the eye, and cutting off the hand. But the rougher the Fight is, the more glori-

glorious is the Victory. *Non eſt gloriosa victoria, niſi ubi fuerint laborioſa certamina*, as St. *Ambroſe* ſays. There is no glorious victory without a difficult engagement.

God in prohibting us this wantonneſs, commands us at the ſame time to ſacrifice to him all thoſe unhappy inclinations we have to commit it, which ſo agreeably flatter our ſences. Nothing is harder, I acknowledge, to ſuch carnal men as we are: but nothing is of more neceſſity, nothing more juſt.

Hoc decet, hoc leges, juſque, pudorque jubent.
This every Law and Modeſty requires.

You muſt needs be fully convinced of this, if you reflect upon the horrible miſerys that fornication draws after it. I have already hinted them in divers places. But one can never produce them all, ſo great is the number of them. It ſtupifies the mind. It blinds the underſtanding. It corrupts the will. It weakens the memory.

Luxuria

Luxuria ſenſum hebetat, confundit intellectum, memoriam obdurat. It ſullys all the affections. It impoyſons the virtues. It fortifies the vices. It interrupts the quiet of the Soul. It puts it into a perpetual agitation. *Creg. in Moral.*

Sævus criminum ſtimulus eſt libido, quæ nunquam quietum affectum manere patitur. Nocte fervet, die anhelat. So that what ſatisfaction ſoever our unhappy fleſh finds in it, it ſtill diſcovers more of bitterneſs. *Amb.*

Plus aloes quam mellis habet.
It has more of bitter, than ſweet. *Juv. Sat. 6.*

We ought to affirm no leſs in relation to the miſeries it makes the body ſ ffer. In general, it is extreamly weakned with it.

Vires alit veneris damnoſa voluptas.
The fights of *Venus* much abate our ſtrength. *Ovid de Ponto.*

The

The greateſt part of thoſe diſtempers, that Phyſitians call Chronical, which are the ſharpeſt and moſt incurable, proceeds from thence. How many other debaucheries doth this occaſion to thoſe, who are plung'd herein? what pains, what infirmities doth a man incurr for the ſake of a pleaſure, that's equally ſhort and unprofitable, ſays that eloquent mouth of ancient *Rome*? *Plerique propter voluptatem & pravam, & non neceſſariam tum in morbos graves, tum in damna, tum in dedecora incurrunt.* There are ſome fooliſh enough to chuſe rather to dye thereof, than to diſcover their ſhame by a modeſty, that *Horace* has reaſon to miſinterpret.

Cicer. L. 1.

Hor. Ep. L. 1. l. 16. *Stultorum incurata pudor malus ulcera celat.*

Almoſt all the inconveniencies of Old Age are owing to a Licentious Youth, but how few are there that attain to it, by purſuing this path; there needs an exceeding ſtrong temperature to live long in ſuch a courſe. This maxim

maxim of St. *Chryſoſtom* is certain and general, *Luxurioſe viventes ſenes fieri non expedit.*

What prejudice doth not this very Luſt cauſe a man in his fortune? What elſe could hinder *Mark Authony* from obtaining the Empire of *Rome*? what made *Paris* loſe his *Troy*? How many perſons become miſerable every day through this occaſion? Doth it not impoveriſh the rich, and obſtruct the poor from growing ſo? How many are there, who like the Prodigal in the Goſpel ſpend all their eſtates with Women of currupted lives, and after they have ruined themſelves by the exceſſes of this debauchery, naturally, as it were, fall into an Hoſpital, or ſlavery? *For an adulterous Woman*, ſays the wiſe man, *a man is reduc'd to a morſel of bread.* Prov. 6. 26.

All theſe calamities are undoubtedly very great, but approach not the loſs of Salvation, which very often attends the ſin of Luſt. The Whoremongers, ſays the Scripture, ſhall not inherit the Kingdom of Heaven. Their portion is in a lake of Sulpher. In effect, this

this of all ſins makes the moſt impenitents. There is not one that's more pleaſing to the fleſh. 'Tis found agreeable in every Age. The very Grey-beards are no leſs ſubject to it, than youngmen. If they have leſs vigour, they are oftentimes more concupiſcent. The two Elders in the Story of *Suſanna*, who were ſo taken with her beauty, and ſeeing her naked in her Garden burnt for love of her, are a very ſenſible example of it. If old-Age be impotent in reſpect of action, it is not ſo in reſpect of deſire. When old, we always wiſh to do what we did being young, and if we are not able yet we find a ſort of pleaſure in deſiring it, and entertaining our ſelves with it, as *Plato* ſaid of himſelf. O God! That ever Man ſhould be ſo wretched as to endanger eternal and infinite joys for ſuch inſipid, ſhort delights! That Men of ſuch contrivance and wiſdom in the civil and politick life, ſhould be capable of ſuch a monſtrous indiſcretion! That our loſs ſhould depend on the Eye of a fine Woman! That a little ſimple Skin extended over the fleſh,

and

and covers nought but bl[illegible]d and bones ſhould have force eno[illegible]gh upon our minds to make us renounce our largeſt Intereſts, and all the hopes of Paradiſe! How much reaſon have we, I beſeech you, to humble our minds in the thought of ſo much infirmity?

In a word, Sir, if you are not yet perſuaded, that nothing is more infamous, or more pernicious than Luſt, conſider the diſorders which it cauſes in the world and in Families, then queſtion it if you can. One muſt refer to this deteſtable Sin the greateſt part of general and particular, publick and domeſtick quarrels. How often has it embroil'd States, and overthrown Empires? How many Wars and diſputes has it occaſion'd? How many Marriages has it diſturbed, and made unhappy? If a man conſiders, he ſhall find that it is the Origine of almoſt all the thorns of thoſe, who ſucceed ill. If Husbands lov'd their Wives as tenderly as *Ulyſſis* did his *Penelope*: and if Wives were as faithful to their Husbands, as *Penelope* was to her *Ulyſſis*, 'tis certain that we ſhould not ſee a

hundreth part of thoſe diſgraces that we do. They are owing to the want of this common wiſdom of Men and Women, at leaſt generally ſpeaking. From this principle ariſe thoſe evil humours, and cruel jealouſies, which cauſe to them both ſuch ſmart vexations.

But it is not only in this that Incontinence is fatal to the World. It is likewiſe in this reſpect, *viz.* That it aims at nothing but its ruine in averting Men from Marriage; which is the true principle of its preſervation. Would you know the difference between Marriage and Fornication? Marriage propoſes nothing to itſelf but the propagation of Mankind, whereas the other aims at its deſtruction. *Adulter non prolem, ſed voluptatem quærit.* Marriage glories in the production of Children. Fornication is aſhamed of it, and tends only to obſtruct their generation. What horrors, what infamies are practis'd for that end? 'Tis eaſie to conceive them. But it would be indecent to expreſs them. So that the world receives from this vice a prejudice proportioned to all thoſe great advantages which it draws from Marriage, where-

whereof I have diſcourſed in my firſt Part. Will you not confeſs after all this, that it is the greateſt of all crimes, and that *Cicero* could not have hit better, when he ſaid that all evils put together were not equal to this? *Si unum in locum collata ſint omnia mala, cum turpitudinis malo non erunt comparanda.*

As to what remains, I diſtinguiſh not between Fornication, Adultery, and keeping of Concubines. Yet I know one might obſerve difference: for all Concubine-keeping is a Fornication, but all Fornication and Adultery is not keeping of Concubines. However, all this is but one and the ſame ſpecies of Sin. It is one in it ſelf, and is only diverſifived by the State of thoſe who commit it.

But why do you ſo ſeverely prohibit, you'll ſay perhaps, *a thing that* Moſes *himſelf permitted to the* Jews, *and which was practiſed by the Patriarchs, and the ancient Kings of* Iſrael? Abraham *and* Jacob *had many Wives, and various Concubines.* Solomon *had even to the number of a thouſand; and* Polygamy, *keeping of Concubines, and Let-*

ters of Divorce have been of uſe, and are at this time amongſt divers People of the earth. This objection is natural to the matter I treat of: and it immediately ſeems ſo favourable to the inclinations of the fleſh, that it is no wonder it falls into the minds of all men: and that Fornicators make uſe of it to flatter themſelves in their irregularity. It is long ſince that theſe ſort of Perſons, and ſeveral ancient Heriticks have prevailed thereby to authoriſe their evil conduct, and pernicious ſentiments upon the ſubject of intemperance.

To which I anſwer firſt, that God from the beginning of the World eſtabliſhed Marriage between two Perſons only, *Man* ſays he, *ſhall leave his Father and Mother, and joyn himſelf, not to ſeveral Wives, but to one Wife.* Not to Harlots and Concubines, but to his wife; not to the wife of his Neighbour but to his own; they ſhall be, adds the Creator, not three, four, five and ſix, but they ſhall be two in one fleſh,

Gen. 2. 24.

fleſh. Could he Condemn more expreſſly, Fornication and Adultery, Polygamy, and keeping of Concubines?

Secondly, The example of the Patriarchs and Kings of *Iſrael* makes no conſequence againſt a Law ſo expreſs as that is, becauſe according to ſeveral Fathers of the Church, if they did not confine themſelves to it, it was through a very particular and myſterious permiſſion of God. Not to ſay that as good Men as they were, they were ſtill men; capable of ſinning like the reſt. *David* himſelf aſſures us, that there is not one juſt perſon; and *Solomon* ſays that the moſt perfect falls ſeven times a day.

Nemo mortalium omnibus horis ſapit.
No Man is wiſe at all times.

It muſt be confeſſed, that herein they were ſeduced by their temper; and that the force of cuſtom and example of Idolatrous Nations, in the midſt of which they lived, contributed much thereto. But at the ſame

time we ought to be perſuaded that God beſtowed on them the Grace of Repentance; and to admire the ways of his eternal Wiſdom, which has often times made uſe of the proper ſins of its own Servants, to make us apprehend exceeding miſeries. Which made St. *Ambroſe* ſay, that the very faults of the Patriarchs were advantagious to us. *Inſtruunt Patriarchæ non ſolum docentes, ſed etiam errantes.*

In effect, St. *Paul* diſcovers to the *Gallatians* a great myſtery in the Concubinary Union of *Abraham* and *Hagar*, and in the birth of *Iſmael* his Son. Are not we acquainted likewiſe that the very inceſtious Fornication of *Judah* with *Thamer* his Daughter in Law, has ſerved Providence to make thereof one of the Characters of the humiliation of *Jeſus Chriſt*; who according to the fleſh was derived from *Phares*, one of theſe Children that ſprung from this unlawful copulation. And it is in this conſideration that a holy Man has ventured to call even the Sin of *Adam* happy, becauſe without it we had been deprived of this

Great

Great Redeemer, who makes all the glory of our Nature, and all the comfort of our Souls. *O!*

felix culpa, quæ talem meruiſti habere Redemptorem. Greg.

Moreover the faults of the ancient Patriarchs ought to advantage us by way of precaution. Beſides we live under a diſpenſation infinitely more than that of the Patriarchs and Jews. *Moſes* for the hardneſs of their hearts allowed them divers things, that Jeſus Chriſt has prohibited us. But do not we know that the Church was in its Infancy under the Law, and that it is in its Manhood under the Goſpel? It would be ſhameful for us to be no wiſer than they, and to practice in this perfect age of grace, where we are arrived, the ſame actions they practiſed under the imperfect age of the Law. *If your Juſtice doth not exceed that of the Scribes and Phariſees, ye ſhall not enter into the Kingdom of Heaven*, ſaid the Maſter to his Diſciples. That which is in ſome ſort ſupportable by the Law of the Jews, and alſo by the Law of the Maho- Mat. 5.

metans, can never be ſo by the Law of Chriſtians. They have engagements to a purity of manners, which other men have not.

Ter. in Heaut. *Aliis ſilicet, tibi non licet.*

The blindneſs of Pagans and Infidels excuſes a part of their crime. They may ſay with one of their Poets.

Ovid. Triſt. L. 3. El. 5. *Sed partem noſtri criminis error habet.*
Part of my crime was cauſed by miſtake.

But nothing can excuſe us Chriſtians: and we ſhould be ſo much the more faulty to live with the ſame remiſſion, as we have a perfect knowledge of the will of God; of vertues and vices; of what is neceſſary to be done, and what to be avoided in order to attain to ſalvation.

The Jews of the firſt Chriſtian Penticoſt, after having been convicted of infidelity and felony againſt Jeſus

ſus Chriſt by a Sermon of St. *Peter*, cried out in the motions of their ſadneſs: Men and Brethren, what ſhall we do? If the things which I have repreſented to you concerning the ſin of Incontinence have an influance upon you and you ask me juſt in the ſame manner, what you muſt do to avoid it, I anſwer to you in the firſt place what St. *Peter* replied to the Jews, Repent. There is no method more ſecure than that, in order to put of entirely the bondage of the paſſions; or to ſay better, it is the only one whoſe ſucceſs is infallible to that end. When a man is truly converted, he has a holy diſlike of himſelf. He deteſts his precedent converſation. He has a horrour for his crime. He finds no further pleaſure, but in the enjoyment of his God. He has a diſguſt for all the vain delights of the fleſh. *David*, *Magdelain*, and St. *Auſtin* are great and admirable examples hereof. I reply to you in the ſecond place, Marry. In effect, although there is no condition happy enough to be perfe ly exempt from all the blots of Incontinence, and that a thouſand mar-

ried persons fail not to render themselves faulty, yet it must be granted that Marriage is that of all conditions of Man, wherein he may best be cured. 'Tis what St. *Paul* instructs us in that exhortation, which he makes to all men: To avoid Fornication, says he, let every man have his own Wife, and every Woman her own Husband. This, Sir, shall be the subject of my Third Part.

OF

OF THE MOTIVES, Which might reasonably Induce Men to MARRY.

PART. III.

METhinks, Sir, to represent to an honest Man the Excellency of Marriage, and the Infamy of Incontinence; the great advantages of the one, and the dreadful horrors of the other, were enough to produce in him an inclination to marry

marry without any further enlargement. Nevertheless there are divers other Motives which may dispose them to it: and they appear to me considerable enough to make a particular part of this Treatise.

To begin where I finish'd the other, you ought to observe that Marriage is an essential remedy to Incontinence. Whatsoever you do to subdue your flesh, and to allay the fire of its lust, you will not easily accomplish it without Marriage. Retirements, Fastings, Disciplines, Macerations, may lessen part of the forces of this formidable enemy, but not absolutely overcome him. Without a particular favour of Heaven, he will always triumph over your power; and in spite of all the cares of your piety, you'll find it hard enough to avoid falling into one of the Fornications I have discoursed of. Nothing but Marriage can naturally cure you. That's the true Antidote against this mortal Poyson. I repeat it once more: To avoid Fornication, let every Man have his Wife, and every Woman her Husband. Ought any one to question

on after this the efficacy of Marriage, to deliver us from this pernicious malady? ſhould we not believe an Apoſtle, who brought all he has ſaid to us from the third Heaven, and who has given us nothing but what he received from the Lord himſelf? who could judge better than he, of our neceſſities? I am ſurpriſed that after ſo expreſs an Order to Marry, and ſo authentick a teſtimony of the neceſſity of Marriage in reference to Salvation, there ſhould be a ſingle man in the world, that can have it in contempt.

This is ſo much the more amazing, as this Order is as ancient as the World. It is not from St. *Paul.* It is from God himſelf. As ſoon as he had formed Man, he gave him a Wife. He married him. And he commanded all his deſcendents to marry. Jeſus Chriſt has renewed the precept under the Goſpel. I don't pretend, Sir, that this command is abſolute and obligatory for all men, as ſome have been of opinion. A man doth not abſolutely diſobey God in remaining a Batchelour, provided

that

that he lives piouſly in that ſtate. How many perſons are there, who are improper for Marriage? But I affirm that herein God was pleaſed to let us know, that it is a condition very agreeable to him, and is extreamly neceſſary to fulfill all the duties of humanity, and to accompliſh all the ends of our Creation. The Apoſtle diſcovers in it another advantage for Man, that is yet more important: To wit, as I have ſaid, that it may much contribute to make him live piouſly in cauſing him to avoid Incontinence. Inſomuch that he anſwers at the ſame time, both the end of Nature, which is to multiply men: and the end of Grace, which is to ſanctifie them.

Let us aſſert then of Marriage with relation to the men of the world, that it is the true path of wiſdom; that there is no condition more ſecure for man, and that

Calera caca via eſt.

Ovid. amor. The other is an obſcure path.

Never-

Nevertheleſs I am not unacquainted with thoſe words of our Saviour, *Sunt qui ſe caſtraverunt propter regnum cælorum.* Mat. 19. As there is an infinite number of Libertines within the ſacred Bonds of Marriage, it is not to be queſtion'd but that in the engagement of vows there is alſo a great many perſons, who live in an exemplary purity. I reſpect their Character, and have a veneration for their virtue. But beſides that all men cannot become Hermits, nor eſpouſe a Convent: and that the number of thoſe who do, is very ſmall in compariſon of thoſe who do not, who knows not the difficulty which the greateſt Saints have had to vanquiſh the ſtings of the fleſh, and to preſerve an incorruptible Celibacy.

'Tis certain that what is moſt difficult to obſerve is the Law of Continence. Perhaps the beſt man of the world doth not acquit himſelf of his duties with all the exactneſs of the Sanctuary. This ſaying of the Son of God is but too true, *That which is born*

born of the Fleſh is Fleſh. As I have often remarked in the precedent parts, nothing is more infirm than Man. The ſight of a Woman, that is to ſay, a handful of duſt; of a thing which at the bottom is nothing but a heap of rottenneſs and corruption with relation to that body which is adored, eaſily puts an end to all his conſtancy, and makes him oftentimes forget all his wiſdom.

Lucret.

O miſeras hominum mentes!
O pectora cæca!
O miſerable minds of man,
Oh! blind underſtanding.

What ought to perſuade us more, that Marriage is a remedy good for all men in general, and that the Creator who ordained it, knew very well that nothing was more neceſſary for us? It was ſaid long ago, *Qui abhoret a ſocietate conjugali, vel Angelus eſt, vel ſtirpes.* One muſt be either inſenſible, or above ſenſibility to be able to paſs by this Matrimonial Union.

I cannot forbear, Sir, at preſent to improve the uſefulneſs, to ſay no worſe, of the Celebacy of Lay-men. If it be a virtue, certainly 'tis none of the moſt conſiderable. It is even of the nature of thoſe, which very often lead the way to vice. What advantage doth it bring to them, unleſs it be to expoſe them to great temptations? unleſs it be to deprive them of a very commodious aſſiſtant, ſuch as a Wife is? unleſs it be to renounce the ſweeteſt of Societies? And this, for I know not what difficulties they frame to themſelves; whereof one part is purely imaginary, another is tyed to all the conditions of life, and the reſt is nothing in compariſon of the real pleaſures of Marriage. What advantages likewiſe return from thence to the Republick? People are oftener ſcandaliſed than improved thereby, and very often are ſeen examples of them, which more deſerve our horrour, than our imitation. I ſpeak of worldly Batchelors, and not of ſuch as are withdrawn from the world, and conſecrated to the Almighty.

The

The moſt favourable judgment that one can make of the wiſeſt Celebacy is, that it is a virtue which doth neither good nor evil. Now for this reaſon that it is without action, one may ſay that it is a kind of vice: for according to *Cicero*, *Virtutis laus omnis in actione conſiſtit.* From whence comes this of *Silius* the *Italian.*

Actio ſi deſit, virtus eſt futile nomen.
Virtue's a uſeleſs Name without practice.

Celibacy then has nothing but the name of Virtue. It has neither the effect, nor the truth of it. It is a ſimple quality, which is very often founded upon the temper and conſtitution of bodies; or (which is of leſs importance) upon the maxims of a carnal prudence.

After all man was made for Society. *Non ſolum nobis nati ſumus.* We are not born for our ſelves only. *It is not good that man ſhould be alone,* ſays God himſelf.

Cic. L. 2.

Eſt opus auxilio——— ſays *Ovid.*
we have need of help.
Triſtis eris, ſi ſolus eris:
You'l be ſorrowful if your alone.

The teſtimony of a ſingle perſon is of no account amongſt Lawyers. *Vox unius, vox nullius.* And as the Father of Philoſophers ſays, two are better than one, both for council and action. *Duo ſimul viventes & intelligere & agere ſunt potentiores quam unus.* *Ariſt. L. 8. Eth.*
The Divinity it ſelf which is but one in eſſence, is notwithſtanding more than one in perſon. And why has God created two Sexes in Nature, if it was not to make us underſtand that one is neceſſary to the other, and that they cannot ſubſiſt without being joyned together. Are not all living creatures bent that way by a natural inclination? Is it not this mutual love of males for females, and females for males, thet multiplies their Species, and, preſerves the world?

Ovid. *Nec cæant pecudes, si levis abſit amor.*

If we beleive the Naturaliſts, this deſire extends to inſenſible things. They tell us of divers Plants that can neither encreaſe nor fructifie without company, as the Palm amongſt others. And can Man after this without violating in ſome meaſure the rights of Nature, deſpiſe his union with Woman, that is to ſay, what ſhe has of moſt compleat and charming? Tis true, as the Ancients ſay, that Man is of a nature abſolutely Heroical, that can innocently excuſe himſelf from her. But how ridiculous and unjuſt is he, add they, that deſpiſe Marriage, the firſt and pureſt of Societies?

But, Sir, if you would know the real motives of Marriage, you are only to conſider Man with relation to the four bodies, whereof he is compoſed. I ſhall call the firſt, The Body Natural. The ſecond, The Body Politick. The third, The Body Domeſtick. And the fourth, The Body

Body Eccleſiaſtick. Mankind, State, Family, and Church are theſe four Bodies. With relation to mankind, he is Man. To the State he is Citizen. To the Family he is Son. And to the Church, he is Faithful. Theſe four qualities put him equally under the obligigation of Marriage. As Man he ought to labour for the propagation of mankind. As Citizen, for the preſervation of the Commonwealth. As Son he ows Succeſſors to his Family; and as Faithful, he owes Elect ones to the Church. Marriage is abſolutely neceſſary to fulfill all theſe duties, and to diſcharge all theſe engagements. They ought to be explain'd to you more at length.

To begin with the firſt point; It is certain that every Animal is oblig'd to intereſt himſelf in the conſervation of his Species, but particularly Man, who is king of all. Tis for him that all the reſt were made: and without him the world would be but a frightfull Solitude. For this reaſon God commanded him to increaſe and multiply immediately after his Creation. And for the ſame reaſon he inſpir'd him with

with the desire of it, and gave him that eager inclination of Cooperating with another Sex, wherewith all men, as I have said, are naturally transported. It must be granted that there is nothing in nature either so violent, or so necessary. Without this love, where s that man that would converse with woman? where s the woman, that would endure man? But to the end that no abuse might be made thereof, God has assigned it bounds, he has fixed it between two persons, he has confined it to the sacred laws of Marriage. Be it as it will, if it is man s duty to increase his Species, it is no less his duty to marry since one cannot reasonably be done without the other.

Man may be considered in a double sence, *vel Physice, vel Theologice.* In the Theological prospect nothing is more dispisable, it's true, 'tis a revolted Subject. It is a sinful creature. It is an object of Horror to Heaven and Earth. It is a composition of crimes and miseries. Man, says the Prophet, in this respect, is nothing but Vanity. If one should weigh

weigh him with nothing he would be found even lighter. They are all, ſays he elſewhere, corrupted, and become abominable by their works. *Pſal.* 14. 1. There is not one doth good. But in the Phyſical and Natural ſence, what is more admirable than Man? *O God*, ſaid the ſame *David*, *What is Man that thou ſhouldſt remember him*; *and the Son of Man that thou ſhouldſt be ſo careful of him. Thou haſt made him but a little leſs than the Angels. Thou haſt crowned him with glory and honour. Thou haſt given him the Empire of all things here below.* In this reſpect the Philoſopher regards him as the end of all Creatures. *Nos ſumus quodam modo finis omnium.* St. *Anſtin* likewiſe inſtructs us that all things are compriſed in him. *In homine eſt omnis creatura*; He conſiders him as the miracle of Nature. *Homo magnum eſt miraculum.* And our eloquent *Cicero* will have him to be of more worth than all other creatures together. *Homo cæteris animalibus longe præſtat.* I add that this ſame Theology, which leſ- *Ariſt.*

ſens

ſens him ſo much, when it conſiders him in the irregularities of Nature, exalts him to the higheſt Heaven; to the ſociety of Angels; to the glory of Eternity, when it conſiders him in thoſe Priviledges which Grace confers upon him. Man then is without diſpute what there is moſt precious and recommendable in the world. And yet it is the fruit of Marriage. It is from thence it derives its Original. What greater motive can one preſent him with in order to diſpoſe him to it.

Every one naturally covets to ſignalize himſelf in the imployment he profeſſeth; and to perform thoſe things which may procure him the commendation of Poſterity. Twas this ambition that gave us the Speeches of a *Demoſthenes*; the Orations of a *Cicero*, and ſo many other maſter-pieces of the mind, which we read with ſo much pleaſure. What elſe has made immortal the *Apelles*, the *Michael-Angeli*, the *Titians*, and all thoſe other famous Artiſts of Antiquity, whoſe works the curious ſtill buy and value more than Gold. And, what! if man is ſo much

much affected at the glory of making, either a good book, or an excellent Picture, or a curious Statue, is it poſſible that he ſhould be inſenſible of the glory of compoſing Men? that is to ſay, other ſelves; that is to ſay, moſt lively Ideas of the Divinity; ſuch noble frames, that all the Gold of the *Indies* can never purchaſe, and are of more account than the world it ſelf? What can be more admirably noble than this ambition? If man in particular is of ſo great price, of what eſteem ſhould all in general be? And if the deſire of giving ſome individuals to Humankind, ought to diſpoſe us for Marriage, how much more the preſervation of his whole body, which abſolutely depends thereon? The ſingle uſe of reaſon in Beaſts (if one may ſay they have reaſon) is to ſecure their lives from dangers; but its great uſe in men is to multiply theirs, and to encreaſe their kinds. *Univerſis animalibus data eſt ratio: brutis tantum ad vitam tuendam: Homini autem ad propagandam*, ſays *Actantius*.

Thoſe good Sparks of the Town, who know ſo well the uſe of Women, will not fail to ſay that one may with-

out Marriage accompliſh this end of Nature. They not only ſay it but put it in practice. Without going any further, thoſe Hoſpitals that have been ſo wiſely ſet up at *Paris* to receive the fruits of their debauchery are too ſenſible teſtimonies of it to make the leaſt doubt. O God! how many Maidens ruined, how many Families diſhonoured by thoſe laſcivious Libertines, what crimes, what abominations, what iniquities are committed in the world upon this ſubject?

Ovid Taſt. l. 4. *Heu, heu perpetuo debuit illa legi.*

My reply to this falſe reaſoning is this, that one can never lawfully uſe Women out of Marriage under any pretence whatſoever. I have ſufficiently proved it in my ſecond part. *Cicero* ſays very well that man is the only creature that is brought forth with modeſty and ſhame. *Hoc ſolum animal, natum pudoris ac verecundiæ particeps.* *Cic. de. finib.* But if we ſhould believe thoſe perſons, no animal would enjoy leſs. In effect, what is more impudent than all thoſe

thoſe Whoremongers of profeſſion, who avoid Marriage only to indulge themſelves the more in this filthy pleaſure? there are no kind of infamies which they don't commit. They make no conſcience of any thing. For, ſays the Apoſtle, *It would be even indecent to ſay thoſe things which are done by them in ſecret.* Eph. 5. Unhappy Sinners, who oppoſe the moſt natural of their duties only to confirm themſelves in the moſt criminal of habits! whatſoever they may aſſert, as the multiplication of Men is the undoubted end of Marriage, it is certain that Marriage is the only means it has ordained, and whereof it will make uſe to that end. In its pure maxims all other ways of peopling the world are unlawful and prohibited. 'Tis what ſhe has even imprinted in the hearts of all honeſt men. Thoſe States, that acted only by their Principles, and to whom the orders of God were unknown, have not ceaſed to recommend Marriage as the moſt neceſſary of Societies: and to forbid Incontinence as the ſhame of humanity. I have already made it appear, there needs no more upon this head.

But,

But, Sir, if we would be intirely convinced, that Fornication, Polygamy, and Concubine-keeping are no lawful ways of multiplying men, and that nothing more displeases Heaven, consider the Countries where these kinds of Liberties are permitted. Do you imagine that the *Jews*, the *Mahometans*, and the *Pagans*, who live in all these disorders, encrease their Species more than the Christians, who abhor them? It is certain that they are even less fertile. Did you never make reflection upon the Sheep and the Wolves? The first produce but once a year, and only one Lamb at each time. Notwithstanding altho' an infinite number of them is eaten every day, the earth is covered with them. The last on the other side generate many times a year, and bring forth no less than six or seven little ones. Besides being improper for the nourishment of men, their number is not lessened for this use. And yet we know that there are but few of them seen in comparison of Sheep. Who makes a doubt that there is a particular Providence therein? It is exactly the same with all those prohibited Unions, whereof I have treated, and with lawful Marriage. Who would not say that

that *Turkey*, *Perſia*, *Japan*, and all thoſe other Countrys where it is permitted to have ſeveral Wives, and various Concubines, muſt be infinitely populous? and yet they are leſs numerous than Europe. Altho' the Bed of Chriſtians conſiſts but of two perſons, it doth not ceaſe to be much more fertile, than that of all theſe Infidels, as manifold as it is. There is no appearance of reaſon in refering this to the ſingle climate and particular conſtitution of Men. There is without diſpute ſomewhat of myſtery therein. God and nature were pleaſed to let us know by the ſame, that the union of one man with one ſingle woman is the real method one muſt purſue for the propogation of mankind Do we not know likewiſe that almoſt all thoſe Whores and debauch'd Women, who are the ſcandal of their Sex, are barren, and that the greateſt part of them need not make uſe of a thouſand ſorts of criminal ways to become ſo, as they do every day? It remains then to conclude that nothing but Marriage can really and lawfully accompliſh this firſt end of Nature, and therefore it is of indiſpenſible obligation to Men.

The

The quality of Citizens of the world, and members of the State, is a reaſon of no leſs force to diſpoſe them to it. *Ariſtotle* ſays that Man is an Animal naturally politick. This is very true. Scarce were Men upon the Earth but they thought how to erect themſelves into a Body, into a Common-wealth, and into a Kingdom. The moſt barbarous people have voluntarily ſubmitted themſelves either to a Monarchy, or to an Ariſtocracy, or elſe to a Democracy. Monarchy without doubt is the beſt of the three, becauſe it comes neareſt to the Divinity. But they are all lawful and permitted of God; add, Sir, that they are all likewiſe very neceſſary.

Nothing is more fatal to Society than Anarchy. Where there is no Superior all the world aims at being ſo. Men live in an eternal confuſion. The Laws are diſpoſſeſſed of their Authority. Every one leads himſelf by his own fancy, and the impunity of a crime cauſes ſo prodigious a relaxation in manners, that one ſees nothing but Seditions, Murders, Rapes, and Violences. *Quis ignorat maximam illecebram eſſe peccandi impunitatis Spes?* How excellent, I beſeech you, ought that good

Cicer. pro Milone.

good to be which is oppoſed to ſo great an evil? If Anarchy is the principle of ſo many diſorders to mankind, what advantages doth he not reap from Monarchy, and thoſe other politick Governments, whereof I have ſpoken? In a word, what can one imagine to be of more importance for him, then the holy State of Marriage, which alone furniſhes him with Subjects and Soveraigns for thoſe many Empires of the world, which retain men in the duty of concord, correſpondence, and Juſtice?

In all times that man has been eſteemed very happy and worthy of the praiſes of poſterity, who expoſes himſelf for the ſafety of the Republick.

Dulce & decorum prom Patria mori. *Horat. Car. l. 3. c. 2.*

'Tis charming and noble to dye for our Country.

But if it be glorious to dye for his Country, methinks it ſhould be much more to live and to marry for its ſake. A Father that preſents it with five or ſix Children brought up in virtue, contributes oftentimes much more to its preſervation, than a Captain who has ſecured it from a hundred Enemies. 'Tis certain

certain then, that man is under a double obligation to labour, both for the propogation of mankind and the ſubſiſtence of that ſtate wherein he is engaged. If Marriage is neceſſary for the one, it is no leſs for the other. The beſt way of ſerving his Prince and Country doubtleſs is to furniſh him with a great number both of brave Subjects and wiſe Citizens, fit for thoſe uſes which may advantage the Publick.

This conſideration has been a motive to ſeveral People of the World not only to ſpeak of Marriage with praiſe, but alſo to reward its fertillity with magnificence. The *Romans* appointed publick honours to thoſe women, who had brought into the world ſeven or eight Children; and with a Penſion that anſwered the Glory of their Empire, they gave a place in the Capitol to their Statues. In effect, Marriage as I have ſaid, is the ſafety of the Republick; ſince it is the only Nurſery from whence proceeds all its Captains, all its Magiſtrates, all its Handicraftsmen, and in a word all thoſe different ſorts of Subjects, whoſe various imployments and perpetual Subordination one to the other make up the ſubſiſtance of States, and of the whole World. As much then as Man is concerned in his own preſervation, and that of his Country, ſo much is he obliged to Marry.

If

If this general Intereſt ought to diſpoſe Man for Marriage, there is a particular one that obliges him to it much more: It is the Intereſt of his Family. What would become of that without Marriage? one Generation would ſee it begin and end. The quality of Father, which is in life moſt worthy of our ambition, would appertain but to few Perſons. What ought we to eſteem dearer than our Blood? and what nobler Jealouſie can we be inflamed with than to leave behind us a numerous Poſterity? Why, do you imagine, has Nature given Men an inclination to labour, to occaſion themſelves a thouſand Cares, and a thouſand Difficulties to heap up Riches, a hundred times more than they ought for themſelves? I make no donbt but it is becauſe ſhe has likewiſe given them an Inclination to multiply, and to produce Children, to whom they leave the fruits of their watchings and induſtry. One may affirm that this is the deſign of all honeſt Men, even thoſe Batchelors that collect great Riches, very often do it for the Advancement of their Nephews, and always from a Proſpect of ſupporting their Families.

There is nothing perhaps more reaſonable than this Duty: If we believe St. *Paul*, *He is worſe than an Infidel who is unmindful of his Family*. Do not ſuppoſe, *Sir*, that he has regard only to thoſe who neglect the Subſiſtence and Education of their Children: He ſpeaks likewiſe of thoſe, who being uncapable of preſerving Continence, neglect the means of having any; and who rather than Marry, chooſe to let their Race be extinguiſhed, and to efface their Names from the Memory of Men. *Worſe than an Infidel*; O good God! what can be worſe than an Infidel in the World, that is to ſay, than a *Turk* or a *Pagan?* It muſt be granted, that the Apoſtle could never more expreſly recommend Marriage, than by expreſſing himſelf in that manner. But it muſt be likewiſe agreed, that nothing ought to be more preſſing to determine Men for it: For in a word, what has been long ſince aſſerted, is very true;

Filii ſunt Columnæ familiarum.
Children are the Pillars of Families.

Children

Children are the only support of Families, without them they must of Necessity fall, they must be reduced to nothing.

What was more insupportable to the *Jews*, than the Unfruitfulness of their Wives, or their own: They lookt upon it as a sort of Curse, and they valued not all the other Advantages of Life, while they were deprived of the Blessing of Children. Consider, in *Genesis*, the Complaints of a *Sarah* and a *Rachel* upon this Occasion. I know very well that the sending of the Messias, who had been promis'd to our first Parents, was to these Persons a particular Motive to desire Children, every one hoping to receive in his Family that invaluable Present of Heaven. But I am sensible at the same time that many of them sigh'd after Successors from the single Prospect of contributing somewhat to the Subsistence of their Nation and Family, and that they only requested Children because they lookt upon them as the most excellent Possession of the World, as indeed they are. 'Tis what the Psalmist nobly represents to us, in the 127*th. Psalm.*

The *Iſraelites* were ſo violently fond of having Children, that they apprehended there could be no ſeverer Puniſhment for them than to paſs away their Lives either in Barrenneſs or Celibacy. *God has taken away my Reproach*, ſaid *Rachel*, when ſhe was delivered of *Joſeph* her firſt-born. The Daughter of *Jephtah* likewiſe declares to us the ſame thing; this unhappy Father having for the accompliſhment of his raſh vow condemned her to the civil death of a perpetual Retreat, according to the opinions of the beſt Authors; She requeſted of him a Damoſel or two in order to go and lament her Virginity for two Months. Amongſt a thouſand things ſhe had to regret in leaving the world, ſhe eſteems nothing more worthy of her tears, than to have been unmarried and incapable of marrying. I am perſwaded that the Batchelors had the ſame deſire for Marriage as the Maidens had, and that both Sexes were under an equal paſſion for this condition of life. We may infer it from the prodigious multiplication of the family of *Jacob* in *Egypt*. When it went

Judges 11.

went down there, it was compoſed but of ſeventy perſons in all, and when they departed from thence four hundred and thirty years after, they were ſix hundred thouſand Men, without computing Women and Children, who in all appearance amounted to twice or thrice the number, as it is eaſy to imagine. Prodigious and ſcarce to be believed but in ſuppoſing what is true! and that no People ever ſo much loved, or practiſed Marriage, as this ancient People, and that they confin'd themſelves under it's pleaſing chains, almoſt as ſoon as they diſtinguiſh'd reaſon. This People, Sir, was the People of God; whom he tenderly loved; a People, whom he lookt upon as his moſt valuable Treaſure. A People, for whom he multiplied every day the wonders of his Providence and Wiſdom. In a word, a People who ought by conſequence to ſerve for an Example to all other People upon the Subject of Marriage, which was in the midſt of them, and ſo much recommended and bleſt of God. Exod. 12. 37.

What, do you ſuppoſe, *David* calls the greateſt of the bleſſings of God upon earth? It is neither Riches, nor Honours, nor even a Crown. He paſſes beyond all this without hæſitation. The happineſs which he engages to him that fears God, is to have a fruitful Bed and a numerous Poſterity. Would you know, Sir, thoſe two men, of all thoſe whom the Scripture ſpeaks of, that I eſteem to have been the moſt happy of the world? Do not imagine that it is either a *David*, or a *Solomon*, or an *Hezekiah*. They are *Ibzan* and *Abdon*. If you ask me the reaſon, you may read it in the Book of the Judges of *Iſrael*, in whoſe number are they. There you will find concerning the firſt, that he had thirty Sons and thirty Daughters. And of the ſecond, that he had forty Sons and thirty Grand-Children, whom he ſaw all together on horſe-back. What can be a greater happineſs to a Father? What can be more obſervable in the life of a man? It is likewiſe true, that the ſacred Author in ſpeaking to us of thoſe two famous Captains, contents himſelf to report this ſin-

Judges. 12. 9. 14.

gle

gle circumſtance of them; which in my opinion goes beyond all the great deeds of *Cæſar* and *Alexander*.

You may apprehend it as you pleaſe, but to me it ſeems that ſuch a geniture contains ſomewhat very noble in it, and that one cannot be obſerved in the Hiſtory of Men through a finer place. It muſt be granted that theſe Men well underſtood the Art of immortalizing their Families. What, Sir, will not ſo great an Example encourage you to look after the Subſiſtence of yours? would you ſuffer it to periſh with your Name for want of marrying? will you always entertain a repugnance for Marriage? will you never diveſt your ſelf of thoſe falſe Ideas, you have conceiv'd thereof? will you always be ingenious to frame to your ſelf, in order to remove your ſelf from it, ſuch puniſhments as do not exiſt, which I ſhall make appear in the ſequel? and will you never be convinced of thoſe real delights which I have ſhewn to be in that ſtate, and which ought to attract the whole world? It is the only advantage that is wanting to your happineſs. But aſſure your ſelf, that without this all

the reſt is of no value. As well provided as you are with the goods of Fortune and Morals, can you fail to pleaſe your ſelf in *Hymen*, and to partake of pleaſures a thouſand times more affecting than thoſe which can be found in the happieſt Celibacy? How much ſatisfaction ſhall you give to thoſe illuſtrious perſons, to whom you owe all things with your being? what glory ſhall you not obtain by adding to their comfort what they deſire with the utmoſt zeal? can you decently refuſe them this mark of your acknowledgment? muſt they go down to the grave without ſeeing a young Sprig ſhoot forth from you, that may aſſure them their Name and Blood will not periſh with you? will you give them cauſe to make this ſad complaint of you?

Tecum una tota eſt noſtra Sepulta domus.

Catull. ad Mal. 69. Griſly Grave is buried our whole houſe.

Spare them this heavineſs, and your ſelf this confuſion. Do not render your ſelf guilty of your own annihilation. Become jealous of your glory. Determine your

your ſelf at laſt to this generous action, whereof one might truly ſay with regard to your family,

Tota domus læta eſt, paterque, materque,
The whole family rejoyces.

Hearken to the Precept of a wiſe man,

Ne maneas ſine nuptiis, ne ſine nomine pereas, Phocil.
Live not unmarry'd, leſt you dy without a name.

An ancient Author of *Paganiſm*, it is *Muſonius*, examining the Motives of Marriage, finds none more preſſing than thoſe I have offered. After having much enlarged upon this matter, and in a wiſe and eloquent way, he at length concludes his diſcourſe with theſe words: *Quiſquis igitur homines nuptiis privat, is abolet familiam, civitatem, & totum genus humanam, quod absque generatione non poteſt permanere, ut neque juſta & legitima generatio ſine nuptijs.* Muſon apud Stobæum, *Serm.* 186. Since then without a continual Series of Generations, Families,

Common-wealths, and all humane Kind would be absolutely annihilated, and that Marriage is the sole lawful cause of these Generations, according to the remark of this learned man, judge of the obligation you are under to marry. The heavenly voice seems to call you to it. Resist no longer its Vocation. But to the end that you may know all the Engagements you are under to pay obedience to it, make some reflections, if you please, upon the quality of the faithful, which you have taken into the bosom of the Church.

This, Sir, is the greatest motive, which ought to determine you for Marriage. It even recollects in it self all the rest. What do you take the Church to be? It is according to St. *Paul*, *the City of the living God*, Jerusalem *from on high*, the Mother of us all. *The Assembly of the first-born whose names are written in the Heavens.* The Pillar and Support of Truth. The house of God. The Common-wealth of *Israel*, according to the Spirit.

Heb. 12. 22. 23.

1 Tim. 3. 15.

The

The divine Family, whereof God is the Father, Jeſus Chriſt the eldeſt Son, and the Elect the younger ones, if one may be allowed to ſpeak ſo. Tell me, I beſeech you, if in all theſe regards, there is any thing more precious in the world, than the Church? Tell me likewiſe if there is any thing, to whoſe Subſiſtence men are more obliged to contribute? What are all our Intereſts in compariſon of that? If you ask me the true reaſon, that ought to make us deſire the propagation of Mankind, the duration of States, and the Conſervation of Families: It is nothing elſe but the Subſiſtence of the Church, which is infinitely more excellent than the World, and all its Societies. This ought to be the chiefeſt end of all our Vows, and all our Cares.

How ought a Chriſtian, do you think, to endeavour the advancement of this Myſtical Empire of Jeſus Chriſt, the exaltation of his Reign; the Subſiſtence of his Church? He may, Sir, acquit himſelf of this Duty in a double manner; both by Paſſion and by Action: Firſt, he muſt ſuffer, he muſt mortify himſelf

himſelf. In the Second place, it is neceſſary that he labour, and put himſelf in action for her. Now of all the Actions that may contribute to this end, Marriage is without doubt the principal: Since it is the natural and material cauſe of the faithful, without which all moral cauſes would be abſolutely uſeleſs.

When *Moſes* built his Tabernacle, the Men and Women contributed voluntarily and with great Zeal, all that was neceſſary for its conſtruction. What ſcandal would it be for Chriſtians not to do for the Truth, what the *Jews* did for the Figure? Thoſe people diſpoſſeſſed themſelves with pleaſure of the moſt precious things they had, in order to enrich that ancient Tent of the Deſart. What ſhould not we perform then for the glory of this Divine Tabernacle, which God has planted, and not Man? But Sir, the queſtion here is neither of Gold, nor Silver, precious Stones. or fine Linnen, Purple, or Scarlet. The Tabernacle of the Church is not compoſed of dead and inſenſible things. Brutal and Inanimate Stones enter not into its conſtruction. There muſt be living ones for that end.

There

There muſt be faithful Men. There muſt be reaſonable creatures. There muſt be Chriſtians ſanctified by the aſperſion of the blood of Chriſt.

How glorious is it for a Father or Mother to contribute a great number of theſe living Stones for the Edification and Conſervation of the Church? Marriage is the only quarry, from whence they muſt be had. God allows of no other. Indeed they are not in a condition proper to build this holy ſtructure. *My Mother conceived me in ſin, and brought me forth in iniquity*, ſays *David*. If we refer our ſelves even to the Satyrick Poet, he will likewiſe inſtruct us in what the Scripture every where tells us, *that all Men are born with Sin.* 1 Pet. 1, 2. 16.

Nam vitijs nemo ſine naſcitur. Horat. Serm. L. 1. Sat. 3.

But here Grace is added to Nature. Marriage makes Men: And of theſe men God makes his Elect. Inſomuch that it is ever true to ſay in a certain ſenſe, that Marriage makes the Elect, which are members of the Church; ſince it is the Organon of Nature to bring them into the world, and that Grace whſch regenerates

nerates them, acts upon them only as upon works of this very Nature. In this prospect it is scarce possible to express the excellency of Marriage, and what strong engagements men are under to marry.

Philosophers say, that a Being may destroy it self two ways, by Substraction, and by privation of means; either in doing things contrary to its Subsistence, or in omitting those things which are necessary to it. *Pharaoh* destroyed the Church of *Israel* in the first manner: And those who live unmarried now a days, destroy the Christian Church in the second. That barbarous King by causing all the Male Children of the *Jews* to be thrown into the *Nile*, rendred their propagation fruitless; and those who remain in the state of single men, as far as they can, make it impossible. So that the Church is not beholding to them for its subsistence. This Doctrine is even conformable to the expressions of Scripture, which says, that he who doth not prevent a mans death by furnishing him with means to live, kills him. If this Theology be true, as we must not question it, I can hardly conceive

ceive how all thoſe obſtinate and profeſſed Batchelors ſhould not be amazed thereat. What greater misfortune could arrive to them, than not only to have performed nothing for the Glory and Advantage of this undefiled Spouſe of our Saviour, which coſt him his life; but alſo to have laboured for its deſtruction by not doing what is capable to preſerve it? Where is the State, where is the Family, where is the Society, more worthy to ſubſiſt than the Church? All the reſt is ſupported only for her ſake. *Columna eſt Orbis Eccleſia*, The World, this unhappy World, which ſo outragiouſly perſecutes her, would be deſtroyed without this daughter of Heaven. It is preſerved only to give place to the fulneſs of the Elect. So ſoon as they are all in the Eſſence of things, adieu to the world. Heavens! What afflictions ſhould not thoſe old Batchelors undergo for not having contributed to its conformation?

But Sir, one of thoſe things which ought, methinks, to be moſt prevailing with you for Marriage, is, that you will infallibly marry at one time or other. Sooner or later you will be inclined to it.

It

It is with Marriage, as with new fashions. At first they appear insupportable? But by little and little the eyes are accustomed to them, and at length one submits to them with others. How many men likewise do we observe, who after having long declamed against Marriage, fail not to confine themselves under its laws? Are you ignorant that those who speak of it, as of a folly, say that it must be done once in a mans life? That Poet so knowing in the Art of Love, whom I have already cited so often, tells us with a grace that *Venus* never loses her rights, and that all men are tributary to her.

Ovid. Ep. 4.

Et Venus ex tota gente tributa petit.

Venus claims Tribute from all the amorous Race.

If you are not in Love whilst you are young, you must necessarily love being old. If not to day, you must of Course to morrow.

Catul. Privil. Ven.

Cras amet, qui nunquam amavit.

The

The ſame *Ovid* obſerves likewiſe what is very true that the later Love appears, the more violent it is.

Venit amor gravius, quo ſerius. Ep. 4.

Would you, Sir, deferr your Marriage to a time, wherein you'll be unfit to marry? to a time, wherein paſſion is as it were unactive? to a time wherein the blood is congealed in the Veins? If Marriage is a ſort of folly, 'tis certainly a double one in that decrepit age, wherein a man is good for nothing but to bewail the diſmal Waſt of years; wherein by the weakneſs of Nature, he cannot walk without the ſupport of a Stick; wherein a defenceleſs impotence confines him to the Empire of a young wife;

Sponſo Seni mulier juvencula imperat.

Wherein the Body being crack'd by the ſevere Efforts of age, is no longer able to ſupport its members, to ſpeak with another Poet.

Ubi

Lucret. L. 3.

Ubi jam validis quaſſatum viribus ævi
Corpus, & obtuſis ceciderunt viribus artus.

Who makes a doubt, that marriage in this caſe is not a real puniſhment? If it be true then, that you are deſtin'd for Marriage: If your Inclination muſt diſpoſe you to it one day: If you are unable to avoid its yoak, as a thouſand Examples and a thouſand Reaſons ſeem to perſwade: Is it not for your intereſt, Sir, as well as Prudence, to defer the duty of it no longer? why ſhould you not do that to day, which you neceſſarily muſt to morrow? why ſhould you drive off to the end of your life, a thing, which, that I may ſo ſpeak, ought to be fulfilled in the beginning?

I could make this appear to you, Sir, in a very convincing manner, by the conſideration of the great advantages, that a happy Marriage brings to man; but as it is a Subject which I have enlarged upon in my firſt part, I will not make this of a longer extent. The ſingle reflection that

that I ſhall add, is, that it has always been of univerſal belief, that a good and vertuous Wife is the rareſt of all treaſures, and the ſweeteſt of poſſeſſions.

Nihil, O Cyrene, *ſuavius uxore bonâ!*
There is nothing, O *Cyrenus*, more charming than a good wife.

Solomon ſays of this man, that he has found a mighty good, and received of God a ſingular Favour. He aſſures him that it is the only advantage he ought to eſteem in this life, and the ſweeteſt recompence of all his diſquiets.

To make an end of convincing you, ſhall I alledge yet, that the life of the wiſeſt Batchelor comes much nearer to Libertiniſm, than that ſtrict Wiſdom which is the eſſential character of an honeſt man, and which has rendred the *Socrates*'s, and the *Cato*'s ſo famous in the *Greek* and *Roman* Hiſtories? He that is without a Wife, will ramble here and there. *Who would confide in a man, that has no Neſt, and that lays him down whereſoever the Night comes upon him?* Eccl. c. 36.

It

It is certain that Marriage is of extream ſervice to retain a man in his Duty, and that it makes him avoid a thouſand occaſions to remove himſelf from it, which are very ordinary with Batchelors. As I have ſaid, we naturally love the Society of Women. So that if a man has not one of his own, he without difficulty perſwades himſelf to go and ſeek out others abroad. He ſees them, he courts them, he endeavours to get himſelf beloved by them, and oftentimes he ſucceeds but with too much eaſineſs. The handſomer they are, the greater is the danger for both. Our Eccleſiaſtical Author ſays, that many have been ſeduced by the Beauty of the wife. From whence come all thoſe Domeſtick Diſorders which render the condition of ſo many Husbands and Fathers unhappy; and which is owing to the wantonneſs of theſe wicked Batchelors, who by frequent Viſits and criminal inventions, have found out a means to corrupt the vertue of their Wives and Daughters?

How many of them are there, whoſe converſations are ſtill much more infamous, and who make no ſcruple of frequenting

quenting all those nasty places, which are unfit to be named, in order to satisfy their Lusts with those professed Whores, who ridicule them after they have obtain'd their money, and of whom a Poet so well expresses,

Te tenet, absentes alios suspirat amores. — Tibull. L. 1. El. 7.

If it be true, that they are capable of loving: For if we believe St. *Chrysostom*, *Meretrix amare nescit:* There is none, Sir, but a real wife, that knows really how to love, and whose love is permanent and solid.

Amor perennis Conjugis casta manet. — Sen. Octav. Act. 1.

Add, that nothing is more unworthy of a reasonable creature, of the King of Animals, of the Companion even of Angels, than this filthy conduct of the greatest part of single men. Add, that Marriage which usually frees men from it, is equally excellent and necessary. Add, that since they cannot forbear to love the Sex, that man is very happy who is possess'd at home

home and not abroad of what he loves, as *Terrence* ſo well declares.

Terent. *O fortunatiſſime!*
Phorm. *Cui quod amas domi eſt.*

Add, in a word, that *Lactantius* has reaſon to exhort all thoſe to marry, who cannot overcome their paſſion, to the end that they may innocently enjoy what they cannot without offence under Celibacy. *Quiſquis affectus illos frenare non poteſt, cohibeat eos intra præſcriptum legitimi Thori: Ut & illud, quod avidè expetit, aſſequatur, & tamen non in peccatum incidet.* I cannot better conclude this third part.

Fourth

Fourth Part.

Where the Objections which are made againſt Marriage, and the falſe Reaſons which are alledged to live Unmarried, are anſwered.

I Enter, Sir, into the greateſt and moſt formidable battel that was ever given. To make no doubt hereof, you are only to conſider the Subject, the Parties, and the Arms. Marriage is the Subject. The buſineſs is to know whether it be uſeful and advantagious for Man, and conducive to his Happineſs. A Queſtion infinitely important, ſince it extends to the deciſion of the Fate of all Mankind. The Parties I have to engage with, are well near all men. There are but few on my ſide, the greateſt part are combin'd againſt this holy Society, and have conceiv'd

ciev'd ſo ſtrong an averſion againſt it, that they cannot bear to hear it commended, nor forbear to ſay all that's ill concerning it. Never was Combat more unequal. My adverſaries are a thouſand to one. *Non unius urbis, ſed univerſi orbis iniquam ſententiam ſuſtinet*, ſays *Tertullian*. It is not only in one place, in one City, in one Kingdom, that Marriage is exclaim'd againſt, it is throughout all the Univerſe. As to the Arms of thoſe, with whom I have to deal, they are compoſed of leſs Reaſon than Paſſion; and ſavour more of Invective than of Juſtice. But yet they are ſo much the more dangerous, as they are favoured both by the temper of men, and the appearance of things. When a man reflects upon the ſweetneſs of Liberty, the ſad perplexities of Marriage, and all thoſe evil managements which afflict Society, who would not ſay that all our Detracters ought to depend on victory in the diſpute I undertake againſt them?

But Sir, if *Cæſar* diſcourages me, St. *Bernard* on the other ſide, enlivens me. When the occaſion of the battel is juſt, ſays he, one cannot fail of ſucceeding in it.

it with advantage, *Si bona fuerit cauſæ pugnantis, belli excitatus malus eſſe non poterit.* Was there ever a cauſe juſter than that which I defend? It is for the intereſt of all Men, all Families, and all Nations. It is likewiſe for a thing of great Conſequence, whereon depends their happineſs, and without which it is impoſſible for them to ſubſiſt. In a word, it is not for a Subject contrary to Law, or Reaſon. It is for a Subject approved of God, always recommended by wiſe Men, required by true Reaſon, agreeable to the nature of Man, and conformable to all ſort of right and equity. If a man may promiſe to himſelf the protection of Heaven in any attempt, ſurely he may in this.

To reply in order to thoſe objections which are made againſt thoſe propoſitions I have eſtabliſh'd, one muſt immediately diſtinguiſh them into theſe three heads, to which in my eſteem they may eaſily be reduced. Firſt, they object againſt the Conduct and ill Temper of Wives, whereof they make a moſt ſevere cenſure. Secondly, they ſay of Marriage, that it is of it ſelf unworthy of Man, and that nothing leſs

agrees with the perfection of his Being. And in the third place, they ſpeak of its Conſequences and Obligations, as of an inſupportable burden. I hope to make appear that in all theſe reſpects the cauſe of my Adverſaries is moſt deplorable, and that there is not only injuſtice, but even madneſs in the defence of it.

It is then by the conſideration of Women that men begin to be diſguſted at Marriage. What diſobliging things do they not aſſert of them? with what Calumnies, and Aſperſions do they tear their reputation, and their vertue? If one ſhould believe them, there would not be a Vice in Morality, but ought to be imputed to them: Nor a Misfortune in the world, whereof they are not the occaſion.

Inconſtancy, ſay they, is one of the principal characters of a woman.

Virg. Æneid. 4. *Varium et mutabile ſemper Fœmina.*

Nothing is more volatile. She never ſtays long in the ſame Scituation. It very often happens that what ſhe loved yeſterday, ſhe hates to day. The leaſt thing

thing which intervenes in her mind, makes her forget her promiſe; and violate her Faith. When you think your ſelf to be moſt in her favour, you are moſt in diſgrace. After having ſigh'd many years for the conqueſt of her heart, one ſingle moment apprehends its loſs. How many ſad examples have we ſeen of this incoſtant humour of the Sex? How can one confide in them after all this? *Seneca* asks wherein wiſdom conſiſts. *Quid eſt ſapientia?* He anſwers, *Semper idem velle, atque idem nolle.* It is, ſays he, to continue firm in his reſolutions. Are women of this conſtitution? Ep. 20.

Our Slanderers add, that the woman is born with a ſpirit of Contradiction. They make a cruel Commentary upon this text of a Poet.

Nolunt, ubi velis, ubi nolis cupiunt ultrò. Terent.

When you are willing they are ſhy, when you fall off then they purſue on with ſtrong deſire.

The wife, ſay they, is only fit to make the husband miſerable. She is eternally repugnant to his opinions. If a man propoſes Peace, it muſt be under the condition of ſurrendring his arms. She always inſiſts upon her owu terms. Which made an Authour ſay, that of all things uneaſy to ſubdue, Woman is the chief.

Euripid ap. Stob. *Inter omnes alias res, maximè inexpugnabilis eſt mulier.* And altho' ſhe is not born to rule,

Pub. Max. *Mulieri non imperare concedit Natura*, yet man muſt ſubmit to her. He muſt diſpoſſeſs himſelf of his Authority, or elſe there is no repoſe, no Union, no Concord; but a perpetual trouble and an immortal war. What more miſerable Fate can a man have, than to paſs his life in ſo ſevere a Slavery? Theſe moroſe and whimſical men, who can ſay nothing of women, but what's injurious, ſtill place in the rank of their evil Qualities, Malice, Diſſimulation, a deſire of Revenge, and a difficulty of reſtraining their Tongues, which makes them often tell what they know

know, and what they know not. In a word, ſay they, there are no ſorts of miſeries and vexations, but woman is capable of occaſioning to man, as likewiſe there are no crimes but ſhe is able to commit.

Dux malorum fœmina, & ſcelarum artifex.

Woman the Leader of Evils, and the Inventor of wickedneſs.

Judge after all this, if the wiſe man had not reaſon to prefer the Society of Lions and Dragons to that of an evil woman, and if there is any thing more judicious, than thoſe words of *Terence*,

Verbum unum, cave de nuptijs. In Andr.

But one word with you, have a care of a conjugal Nooſe.

I ask pardon of the Ladies for having heap'd together ſo many outrages againſt them, and all thoſe invectives wherewith they are defamed. It was not without extream violence to my ſelf: As much as I love to ſpeak well of them,

ſo much pain is it to me to ſuffer them to be calumniated; but let them not be concerned at my Liberty, I hope it will be advantagious to them. The deſign I have to protect their perſecuted innocence, engaged me to it in an indiſpenſable manner. 'Twas neceſſary to know whereof they were accuſed, in order to juſtify them. Behold then the principal heads of this great proceſs which the diſaffected of all Ages have entred againſt them. Let us ſee whether they are well grounded therein; or rather let us obſerve (for who ſees it not?) that they maintain therein the worſt cauſe in the world; and that there is not a ſingle perſon of them, but in the tribunal of an impartial juſtice ought to be condemn'd, to make reparation of honour to a Sex whoſe vertue every one ought to venerate, and not to aſſault its reputation?

A man may immediately juſtify the Women by way of recrimination. If they deſerve to have defects imputed to them, are the Men exempt from them? if they have evil Qualities, are the men poſſeſſed of none but good ones? it will

but

but ill become me, 'tis true, to abandon the party of my own Sex. I know that in the order of nature, it has considerable prerogatives over the other, and that it is of a much more excellent kind. *Masculinum neutraliter dignius est fœmino*, says the Father of Philosophy. But if a man is never so little just, he must grant that all these priviledges singly refer themselves to the intellect and knowledge of the mind. The Siences, 'tis true, are above their reach. They admit themselves in this respect to be much inferiour to men: And confess that they are born for other things. Not but that this rare *Genius*, who deserved to be called by a famous Author the Tenth Muse, and who in our age has proved the glory of her sex, has justified in a very convincing manner, by a discourse expresly made, that Fathers and Mothers are guilty of an extream injustice for allotting them the Spindle and the Needle, when they are by nature as well fitted for Arts and Disciplines as Men, if they were push'd on. Be it as it will, the essential perfection of a reasonable creature doth nor consist

Opusc. Annæ Mariæ Schurman. P. 26.

ſiſt in humane Sciences. Oftentimes they are more injurious than profitable. *Inflat Scientia*, ſays St. *Paul*. *Scientia mundi docet vanitatem*; *Scientia carnis voluptatem*, ſays St. *Bernard*. And it is perhaps for this reaſon, that *Tertullian* alledges by way of Paradox,

Bern
Canit.

Scire nihil, eſt omnia ſcire.
To know nothing, is to know all things.

'Tis certain then, that what diſtinguiſhes man from Woman is not what is moſt important in him, but what he has in community with her; that is to ſay, Vertues, and Vices, which are of the nature of all kinds, of all Sexes, and of all Conditions. *Virtus & Malitia determinat nobiles & ignobiles, ſervos & liberos*, as *Ariſtotle* teaches. Now 'tis undeniable, that the man has not more of one, and leſs of others, than the woman. One may even affirm, that he has leſs vertue, and more vice. Firſt, ſince he is a ſubject more noble, and enlightned; vice is incomparably more notorious in him, than in the woman, as *Juvenal* ſays,

Omne

Omne animi vitium tantô conſpectius in ſe. Crimen habet, quanto major, qui peccat, habetur.

All Vices are more conſpicuous and criminal, as the party offending is more or leſs great.

I remark in the ſecond place, that men are really much more criminal than women, not only becauſe they ought to be much more vertuous, and that the offence has one degree of iniquity in them which is not in the women, but alſo becauſe they commit much more, and after a more egregious manner. This is ſo true, that in the third place, the men are themſelves guilty of the moſt part of the failings of women. If theſe are in any wiſe ill humour'd, the men ought to impute the cauſe thereof to their own proper conduct, which is very often full of Tyranny, Contempt, and Licentiouſneſs: And if they diſpoſe themſelves ſometimes to vicious exceſſes, it is either becauſe they give them an example, or becauſe they ſolicit them with the utmoſt application. Poſſibly they are not altogether inſenſible of the darts of love. It may be too, that the tenderneſs of

their hearts, and the ſweetneſs of their Conſtitution, is often fatal to them in this reſpect. 'Tis well known that they are not Angels, but infirm and ſinful creatures. Nevertheleſs one may judge how diſcreet they would be, were it not for the cruel perſecutions of men, by the difficulty of ſubduing the *Daphne*'s, the *Io*'s, the *Danae*'s, and the *Europa*'s, even by the Gods *Apollo* and *Jupiter*.

Yes, Sir, make no doubt hereof: It is a manifeſt truth, that the greateſt part of women, either debauch'd, or ignorant, are made ſo by the wickedneſs of Men. If women were allowed to follow their natural Inclinations, and their charms did not excite againſt them the paſſion of Men; I am perſwaded they would go in the high road to vertue, without turning to the right, or to the left. 'Tis true, if they obſerv'd in us the ſame attractions we obſerve in them, they would perhaps be otherwiſe propens'd: But they diſcover none: Or if they do, it muſt be granted that they have more ſtrength of mind, than we, to ſurmount the temptations. What is certain herein is, that they are indiffe-

rent

rent enough upon the Score of Love. Their great infirmity is not in loving, but in desiring to be beloved, and to study to appear amiable, in order to procure themselves hearts. They love to hear men talk things relating to their Beauty: But they do not willingly give them an opportunity of talking; yet I confess, that they who know how to prevail over this infirmity of the Sex, which makes them covet incense and cajoling, at length confine them to their Laws, and get above their constancy. But why should we attribute to them the crime of Men? Why do they employ means to corrupt them? why do they practise so many stratagems to make them forget their duty? Why do they putt things in their mind, which they would never have thought on? why do they abuse their simplicity? Doth it not ill become the men after this to accuse them of indiscretion, and to asperse their honour? They, who made them faulty in spite of themselves; they, who are the real cause of the crimes which they commit in this respect: In a word, they who are infinitely more culpable, than the women.

I affirm as much of their humour. If there are amongſt them ſuch as are uneaſy, and of a difficult acceſs, I cannot abſtain from ſaying that the greateſt part of Husbands make them ſo. How many of them are there, who treat their wives like ſlaves, and imagine to themſelves that they are only born for ſervitude? Hearken, I beſeech you, to the Complaint which they make in a Poet touching the unhappineſs of their fate: "Muſt "it not be granted, ſay they, that of all "creatures we are the moſt unfortunate? "after having purchaſed a Husband dear "enough, he muſt be the diſpoſer of "our Bodies and Eſtates. It's neceſſa-"ry that with his perſon we eſponſe his "Inclinations, and undergo that yoak he "is pleas'd to impoſe upon us.. He acts "with impunity what we cannot do "without loſs of Fame. If he diſapproves "of us, he has the liberty to forſake "us. Whatſoever evils we endure with "him, we muſt in no wiſe think of a "Separation. Divorces are indecent in "women. When Domeſtick affairs ſuc-"ceed amiſs, he goes to find his conſo-"lation abroad. He walks, he diverts "himſelf, he frequents good Societies.

"He

" He visits his friends. He dispersses by
" this means all his vexations. But as
" for us we must digest them alone.
" We are unable to seek any alleviati-
" on but in our selves. If we do any
" thing that's well, no notice is taken of
" it ; but if any disaster arrives to the
" family, we are presently to be con-
" demned. Our pains are sufficiently
" known in producing and educating
" Children, and in the management of all
" Domestick affairs, whilst our husbands
" are pleasing themselves, and consider
" only many times how to rejoyce.
" How deplorable especially is our con-
" dition, when by false suspicions against
" our conduct, they become jealous:
" Or else by their courtes they oblige
" us to prove so? Were we as fair and
" compleat as Angels, they will not cease
" to be weary of us, and to despise us,
" as if we were the most deformed. Af-
" ter the first heat of their Love is ex-
" tinguish'd in our bosoms, and they
" have satisfi'd the desire of their flesh,
" they laugh at us, and contemns their
" promises.

Simul-

Catul. Argon. 65.

Simul ac cupidæ mentis ſatiata libido eſt,
Dicta nihil metuere, nihil perjuria curant.

As for me, I confeſs ingenuouſly, that this complaint is juſt, and that ſhe had reaſon to ſay of her own Sex,

Miſerius nihil eſt quàm mulier.
There's nothing more miſerable than Woman.

But I alledge at the ſame time, that the men are unjuſt and ungrateful to complain, ſo much as they do, of the ill humour of their wives; to ſay ſo many diſobliging things of them, and to attribute to them all the Severities of Marriage. Beſides, that they ought to hold them very much excuſed in conſideration of their frailty: I affirm that the chiefeſt part of their evil conducts is derived leſs from their fault, than that of their husbands. Generally ſpeaking, the Wives have much more vexation, and much leſs pleaſure.

How many husbands ruin their Families

lies every day by gaming ? How many are ſtarved by their filthy Debaucheries ? How many of them are undone by miſchievous affairs, and deſtructive correſpondencies, from which their wives might have diverted them, if they had been made acquainted with their deſigns ? After all this, can the Wives be miſconſtrued if Patience eſcapes them ſometimes ? if they are not always good humour'd, and it happens that they are carried to murmur and complain of theſe ill husbands, who by their unhappy conduct render their lives inſupportable ? O Detractors ! aſſert as long as you will that they are cruel, and violent : As for me, I find that they are but little ſo, in regard of the occaſion they have.

In the ſecond place, we may juſtify the women by way of exception. They who condemn them ſo magiſterially, are men ; that is to ſay, they are really parties, and by conſequence very ſuſpicious Judges ; or to ſay better, they cannot be their Judges. They have an ample right to challenge them : They are too much intereſſed in this proceſs, to have the deciſion referred to them. As prejudiced

judiced as they are againſt the Sex, how ſhould they give an equitable judgment? They only act in paſſion here, which ought to make one preſume the injuſtice of their Sentiments. If Oracles or Heroes had pronounced a Sentence to the diſadvantage of Women, one ought, I confeſs, to have ſome deference for their teſtimony: But thoſe are neither Gods, nor Demi-Gods, that ſlander them ſo much. They are very Men, and amongſt them the leaſt ſincere, ſuch as Poets are. That which one of them aſſerted of himſelf, may be alledged of all;

Ovid. Triſt. L. 2. *Magnaque pars mendax operum eſt, & ficta meorum.*

Thus nothing obliges us to beleive them, eſpecially in their Satyrical declamations againſt the Sex; for it is principally in this regard that they have vented Fables and Romances.

Let us ſpeak things as they are, the depravation of both ſexes is extream. One may equally apply to both, that thundring Sentence of the Scripture, *All the thoughts of the heart of Man are evil continually.* Gen. 6. But if a man

man would ſpeak ſincerely, he would freely acknowledge that the Female Sex is leaſt corrupted, and that it ſtill preſerves ſome relicks of its original innocence. When a man has regard only to the ſweetneſs of the temper of women, and to that gentleneſs of Soul which is ſo natural to them, ſhould he not be perſwaded that they have much fewer evil qualities than men?

There are ſome notwithſtanding, 'tis true, who are inſupportable; and Hiſtories give us an account of ſome, who are capable of frightning all ſingle men, ſuch as the wife of *Job*, and that of *Socrates*. But theſe are exceptions to the general rule, which are not to be conſidered. There would be no juſtice in referring to all the crime of ſome particulars.

Cur omnium ſit culpa, pancorum Scelus.

May we not aſſert likewiſe of Men, what *Solomon* ſaid of women, that amongſt a thouſand 'twou'd be a hard matter to find one perfect? *Diogenes* ſought after him heretofore with his eyes ſhut, and a Lanthorn in his hand at full Noon, to let us know that it was impoſſible to find him. More-

Moreover to apprehend rightly the thought of *Solomon*, it is not ſo diſadvantagious to the Sex, as 'tis imagined. He ſpeaks of a thouſand men with regard to the thouſand Concubines he had. It is as if he had ſaid, if I had a thouſand Men to examine, ſure I ſhould find one very reaſonable. But, O Affliction! amongſt an equal number of women whom I have choſen, I have not found one perfect, and free from great defects. One may obſerve that he doth not ſpeak of women in general, but of his women in particular. How can any one attribute to him the belief of not one good woman, he that in ſo many places makes the Encomium of vertuous women; that ſpeaks of them in ſuch honourable terms, and exhorts thoſe men ſo often whom God has favoured with them, to praiſe him inceſſantly for it? As for his own, I conteſt not but he had reaſon to judge of them as he did. It is perhaps the moſt unworthy part of the triumphant Reign of *Solomon*, to have taken ſuch a prodigious multitnde of women for his uſe, againſt the expreſs Law of the Creator. But to this firſt offence he added ſtill that of taking almoſt all of them out

out of the boſom of Paganiſm; which was no leſs prohibited to the *Jews*. Who makes any doubt of Gods being highly incenſed at ſuch a proceeding?

It may be that to puniſh *Solomon* he purpoſely ſuffered all his women to be of a diſingenious temper. We may very boldly ſay they were very wicked, ſince they laid ſnares for him even to his Death. *His Women*, ſays the Scripture, *made him turn his heart after other Gods in the time of his old age.* The impoſing charms of his women, and the inventions of their mind, made him fall into this Misfortune. As he foreſaw that he ſhould have much adoe to get rid of their ambuſhes in this reſpect, he pronounced this Sentence againſt them by anticipation, I never found a good woman. He had reaſon with relation to his own women, but one muſt not extend his thoughts to all women, as if he would have ſaid that there are none good in the world, which never fell into his mind, and which is likewiſe very repugnant to the truth of things. The Wives of the ancient *Patriarchs*, an *Abigal*, 1 Kings xi. 4.

a *Vaſti*, a *Suſanna*, an *Elizabeth*, a *Dorcas*, a *Priſcilla*, a *Penelope*, a *Paulina*, a *Lucretia*, an *Arria*, and a hundred others, whereof our ſacred and prophane Hiſtories make mention, ſufficiently make appear that a wiſe and vertuous woman is not ſo uncommon, as 'tis imagined: And that even the ſight of them is not difficult, if a man would give himſelf the trouble of ſeeking after them, as he ought.

Above all it's very difficult to ſupport the Enemies of Women, when they declaim againſt their Chaſtity. Is it not ridiculing God and Men, to cry them down in a particular wherein they are ſo worthy of our Praiſes? What's more natural to them than this admirable vertue, which they pretend women ſeldom have? How many ſtratagems, how many cares, how many artifices muſt a man uſe in order to obtain their Favours? Who can be ignorant that they make all their Joy conſiſt in the ſingle poſſeſſion of their Husbands?

Horat. L. 3. Od. 14. *Unico gaudens mulier marito.*

Is

Is it not apparent that a woman ordinarily ſees, without emotion, and with unactive ſenſe, the handſom'ſt men of the world? and that as the Sun, who whilſt he burns the earth is never inflamed within his own Sphere, ſhe likewiſe burns without receiving heat? In a word, who can deny that modeſty is inſeparable from woman, and that if ſhe diveſts her ſelf of it a nights to ſatisfy the ſacred Laws of Marriage, ſhe puts it on a mornings with her habits; as *Herodotus* remarks? *Pliny* would even inſinuate, that ſhe preſerves it after death.

Harbour not an opinion, Sir, that my Adverſaries are better grounded in the Second, than in the firſt part of their Criticks: They reaſon equally amiſs in both. You have ſeen the weakneſs of their objections in relation to women; I hope to perſwade you that they have not more reaſon in thoſe which they prefer againſt Marriage it ſelf.

Firſt, ſay they, Marriage is unworthy of Man. It puts him in ſome meaſure in the rank of Beaſts. Secondly, it is repugnant to his happineſs, becauſe

it

deprives him of liberty, without which he can never be happy. What propoſitions are here! Is it not formally to contradict St. *Paul*, who ſays of Marriage, That it is honourable for all Men? Is it not a pretending to be wiſer than God, who has pronounced that it was advantagious for man not to be alone, and to have a wife like him? But let us obſerve what arguments theſe Perſons bring to ſupport ſuch erroneous opinions.

" Man, ſay they, is born not ſo much " for the actions of the body, as for thoſe " of the mind. That proper figure, that " erected head which he has received from " Nature, incites him to deſpiſe all ſenſu- " al things, and to apply himſelf to the " meditation of cœleſtial ones.

Ovid. Metam. L. 1. Fab. 2.

Os homini ſublime dedit, cœlumque tueri
Juſſit & erectos ad Sydera tollere vultus.

" As his Soul is the moſt noble part " of himſelf, he ought likewiſe chiefly " to diſcharge thoſe Functions which " are agreeable to it: How oppoſite are

"are thoſe of Marriage to the excel-
"lency of his Original? what is more in-
"feriour, what more animal? Is it not
"the order of Juſtice, that the weakeſt
"ſhould ſubmit to the ſtrongeſt? and
"what! can any one approve that ſo pre-
"cious and divine a thing as the Soul
"ſhould condeſcend ſo far as to pur-
"ſue the brutal appetites of the fleſh;
"that it ſhould renounce the right of
"commanding, to put it ſelf under a ne-
"ceſſity of obeying; and that it ſhould
"deſcend from the Throne of Reaſon to
"confine it ſelf under the Empire of
"the Senſes? ought not this reaſon to
"hold the Reins againſt the concupiſ-
"cible appetite, as well as the iraſcible?
"Is it fit that to ſatisfy the cuſtom of a
"Countrey, or private intereſts, or the
"Tranſports of an inconſiderate youth,
"it ſhould yield it's right of Sovereign-
"ty to this ſimple paſſion? *Domina om-*
"*nium, & Regina Ratio.* Reaſon is the
"Queen, and Miſtreſs of all things, and
"ought to command the paſſions, as *Ci-*
"*cero* obſerves, *Velut ſervo Dominus,*
"*velut Imperator militi, velut Parens*
"*filio.* In Marriage this order is over-
"thrown. Here the paſſions command,

and

" and draw Reaſon away in ſpite of it
" ſelf, in order to obtain thoſe things
" which it doth not approve of, becauſe
" it eſteems them contrary to that real
" wiſdom, which conſiſts in the ſub-
" duction of all the Motions of the in-
" ferior part of the Soul.

" Let the Brutes accompany as long
" as they will. Let them enter, if they
" pleaſe, into that filthy commerce of
" the Union of both Sexes neceſſary to
" generation, purſuant to a blind Inſtinct:
" But what? ought not Man, that noble
" Creature, who deſcended from the
" blood of Heroes and Gods, to enter-
" tertain higher thoughts, and to apply
" himſelf to ſomewhat more worthy of
" his Original? In a word, as much as
" the Spirit exceeds the fleſh, and an
" Angel Man, ſo much ought Celibacy
" to be more excellent than Marriage.
" Thoſe who live therein, reſemble in
" ſome ſort the happy Souls, and anti-
" cipate the Time of that Life which is
" to come. What can be more glorious
" for Man, than to do upon Earth what is
" done in Paradice? To imitate An-
" gels and Saints, who live in the Vir-
ginity

"ginity of an eternal Celibacy? *Jesus*
"*Christ* himself lived in that condition.
"He was never married. It is said of
"those priviledged Persons, who in the
"*Revelations* follow the Lamb where-
"soever he goes, that they are Virgins,
"and were never defiled with women.
"If one may believe an Author of a great
"Character, we ought to refer to Mar-
"riage these words of the
"Apostle : *Those who are in the* Rom. 8.
"*flesh, can never please God.*
"For he has employed this Text to ce-
"lebrate the Praises and Necessity of the
"Batchellors State, especially in regard
"of Ecclesiasticks.

Behold what the Enemies of Marri-age alledge for the support of their first Proposition. Nothing doubtless, could be finer than this reasoning, if the effects answered the words. But, Sir, most unhappily they do not. These persons represent to us a Man of the other world, and not of this we live in. They alledge what it is to be wish'd we were, but what we shall never really be, till we are dispossess'd of this infirm body, wherewith our Souls are cloath'd. We

 are

are by nature too far engaged in the Empire of the Senſes, to be able to break off our correſpondence with them? nothing 'tis true, can be of more advantage to us. Nothing more worthy of our deſire. But what?

Homo ſum, humani à me nihil alienum puto.
Terent. Heaut. I'm a Man, and therefore I'm not aſhamed to own the conſequence of humanity.

Where is the Man, that is not ſubject to make this confeſſion? Who likewiſe, do you imagine, theſe ill declaimers are, who would paſs for Wits, and be diſtinguiſh'd from the vulgar? I am perſwaded that if one examined their conduct, one ſhould find that Marriage is more neceſſary for them, than for an infinite number of others, in whom they condemn it. This precept of a true Orator, *Doce facienda, & doce faciendo*, has no relation to them. They teach, but they don't act. They ſhew the way that ought to be purſued, but they do not march in it themſelves, as our Saviour reproach'd the *Phariſees*. Where

is the advantage of knowing Vertue, if one leaves it unpractiſed? *Non eſt beatus qui ſcit illa, ſed qui facit:* ſays *Seneca.* How contrary is man to himſelf, how different, how various? Had not *Ovid* reaſon to ſay,

Pectoribus mores tot ſunt, quot in orbe figuræ. Ovid. de Arte. Am.

In my ſecond part, I have ſhewn you perſons ſo poſſeſſed with the love of Women, that they declare themſelves incapable of withſtanding them, They argue for nothing but their neceſſity. Behold now ſome, who are directly oppoſite to them. They are for diſpenſing with their abſence. They maintain that they are not neceſſary. What contrariety! A man needs only to conſult with himſelf in order to judge that theſe laſt are even more unreaſonable than the firſt. For theſe are at leaſt more ſincere. They ſpeak according to their Sentiments. *Concordat Sermo cum vitâ.* They talk as they live. But thoſe are Impoſtors, who feel not what they ſpeak, but would be taken for perſons much exalted

alted above the passions, when they are oftentimes enslaved to them. Their dissimultation doth not cease to procure them praises. Men, who examine but the outside, and who only judge of things by appearances, imagine that there are heroical and very extraordinary Qualities in them. Which made *Virgil* to observe,

Ah! hodiè laus est non ultima, fingere vultum.
Alas! None of the least Praises now a-days is to dissemble.

So much is Vertue despised, and Sincerity out of use in the world.

To enter into the bottom of the dispute, I make a proposition directly contrary to that of my Adversaries. Marriage, say they, is not agreeable to man. It is for his glory not to marry. And I affirm, that Marriage doth agree with Man It is necessary for him. He cannot well forbear it. The first part of this work very clearly proves the truth of my Proposition; since God has instituted Marriage; since our Saviour has con-

confirm'd it; ſince the Apoſtles have recommended it, ſince all Nations of the World have practiſed it, ſince it conveys to man ſuch great advantages, can one doubt of its agreement with him? and if it is thus excellently good, as I have maintain'd it all along, can one aſſert that it is unworthy of man?

But let us ſee the Reaſons, upon which it's Adverſaries rely in order to cry it down. They all return to theſe three. Firſt, It is repugnant to the Empire of Reaſon over the Senſes and Paſſions. Secondly, It puts man in the rank of Beaſts. Laſtly, it hinders him from reſembling the Angels. One may reply to all this in few words. What Logick is this! Reaſon is in man what the King is in the State. It ought to ſubject all to it ſelf, and to ſubmit it ſelf to nothing. All the paſſions ſhould condeſcend to it, but it ſhould never yield it ſelf to any of them. Therefore Marriage doth not agree with Man. Therefore man ought not to marry. Can there be more miſerable arguing? One grants the Principle. Reaſon ought to

govern the paſſions. It ought to be the Miſtreſs. But where have theſe men learnt that Marriage is contrary to its Sovereignty? One may from this principle infer concluſions abſoluetly oppoſite to theirs. Reaſon ought to govern the paſſions, by conſequence Marriage is neceſſary for Man. Why? becauſe the Paſſions are much ſtronger in Celibacy, than in Marriage; becauſe Marriage is it ſelf a means to tame the Paſſions, becauſe Reaſon governs them, conſequently with more eaſineſs. But ſay they, it ought to triumph over them. It ought to captivate them. Reaſon ought, that I may ſo ſpeak, to ſwallow up the paſſions. This is an evil Doctrine equally unknown in the School of God, and that of Men. The paſſions are good in themſelves. They are become criminal only by the pollution of Sin, which has diſorder'd them. Man muſt not be abſolutely diſpoſſeſs'd of them; they are eſſential to him: He cannot even live with integrity, according to St. *Auſtin*, without their aſſiſtance. *Affectus animi qui non habent, recte non vivunt.* The Indolence of the Stoicks has been at all times condemned. Man neither

ther can nor ought ever to be without Paſſion. The ſimple Queſtion is to rectify it, by reducing it into that happy Limit, above or beneath which vertue cannot ſubſiſt.

Eſt modus in rebus, ſunt certi denique fines,
Quos ultra citraque nequit conſiſtere rectum.
There are certain means, and limits of things, which bound right on either ſide.

Hor. Serm. lib. 1. ſat. 1.

One ought to place it under the juſt law of Reaſon, without which it ceaſes to be legitimate: For *appetitus lege naturæ ſubjectus eſt rationi*, as St. *Ambroſe* ſays. And without that, St. *Auſtin* tells us, that Paſſion is nothing but the motion of the Beaſt, *Affectio ſine ratione motus eſt beſtialis.* Now of all things that are able to father his Empire of Reaſon upon the paſſions, I affirm that there is nothing more efficacious than Marriage. St. *Paul* ſees nothing fitter to diſpoſe men to wiſdom. By conſequence I have reaſon to ſay, and my adverſaries are in the wrong to de-

ny it, that Marriage is very worthy of man, and absolutely necessary for him, even according to their own principle.

As animal as the action of Marriage is, it is notwithstanding very conformable to right Reason and the Nature of man. One may say that man is a mixt animal. He is neither all Flesh, nor all Spirit, he is a *compositum* of both. He has a Body, he has a Soul. Each of these two parts of his Being applies it self to those objects which are suitable to it, and agreeable to its Nature. As the Soul is of a cœlestial and immaterial Original, its single prospect is, to exalt it self above sensible things. But the body, which is terrestrial, follows its natural destination. All it's motions tend downward. It proposes to it self nothing but the enjoyment of Creatures. Man by his Soul has the honour to be the Image of God, and the Companion of Angels. But indeed by his Body, he enters in some sort in commnnion of Nature and Society with Beasts. He doth in this regard what they do. The same accidents happen to him. He has the same desires. He is touched with the

the ſame Objects, and has no priviledge over them in this reſpect. Thoſe ancient Heroes, who gave terror and admiration to the whole world, by the force of their judgments, and the excellency of their Genius, have not fail'd to be ſubject to the concupiſcible appetites, as well as the vileſt of animals. After having equal'd themſelves to the Gods in the ſuperior part of their being, they muſt reſemble beaſts by the inſurmountable Law of the inferior part. I confeſs that it is very mortifying, for the King of Animals not to be diſtinguiſh'd herein from his Subjects, and to encreaſe after the ſame manner aud by the ſame ways, as they. But be not ſurprized at it. This was neceſſary for the deſign of their common Creator. He has of a ſudden and without diſtinction of Sex form'd that innumerable multitude of Spirits, which compoſe the Hierarchy of Angels and Devils, becauſe being incorruptible intelligences they were by conſequence incapable of generation. But God having been pleaſed to make all human-kind of one blood, as the Apoſtle ſays, and by way of generation, it was neceſſary to give to Man,

an Organized body. It was neceſſaty to render him capable of mnltiplying. It was expedient for him to make two Sexes. In a word, it was convenient to give them that natural deſire of uniting together, which makes the propagation of the kind, but which is never lawful without Marriage. Can one aſſert after this, that it is unworthy of man with relation to this Union of Sexes? As deſpicable as it is in it ſelf, is it not ſufficient that it is the deſign of Nature, and the very order of God, who has commanded us to encreaſe and multiply, in order to raſe all the Scandal, which the moſt ſcrupulous perſons might receive from thence? As I have already ſaid, it is as conformable to reaſon, as agreeable to the nature of man. Reaſon it ſelf diſpoſes men to it. In general it approves of all that is deſign'd by Providence. And in particular it ſuffers man to practiſe all that tends to the good and preſervation of his being. Its proſpect is not to diſpoſſeſs him of a deſire ſo eſſential to him as that is, but only to reduce it to its juſt meaſure, and to bring it back to lawful uſe. Thus we may affirm, that this Union is no

leſs

leſs neceſſary to the world, than drinking and eating, and all other animal functions. Let us ſay then by conſequence that it contains nothing unworthy of us, provided that Reaſon conducts the paſſion to it, and that the paſſion is not without reaſon therein. In all this we ſhall affirm what is true.

But ſay they, the State of a Batchellor makes us reſemble Angels and Saints. It is by conſequence in man an admirable perfection. I deny, that a Celibacy purely corporeal is a perfection, and that it likens us to Angels and Saints: Since marriage is of the order of Nature, and the inſtitution of God, and the duty of man, purſuant to the proofs I have brought, how ſhould a ſingle ſtate which is directly oppoſite to it, be of it ſelf a vertue? It is exactly with Celibacy, as with a Faſt. What is more indifferent, than to eat and drink? Faſting is only conſiderable becauſe the Church recommends the practice of it, and may contribute much to the diminution of their Vices, and the encreaſe of their Vertues: But no body ever ſaid that it was a Vertue in it ſelf. They,

who

who remain in a ſingle ſtate with that wiſdom preſcribed by the Goſpel, are doubtleſs worthy of our praiſes; not with relation to Celibacy it ſelf; but becauſe it may make them fitter to diſcharge the duties of Piety. If Celibacy were a vertue, then Marriage muſt be a crime. It is indeed what the *Montainiſts* and other Hereticks formerly taught; But St. *Paul* puts this Doctrine amongſt thoſe of the Devils: And it is a long time ſince the Church thunderſtruck it with its Anathema's. As for thoſe happy Virgins of the *Revelations* who follow the Lamb every where, and who were never defil'd with women, what follows, and what precedes, moſt clearly juſtifies; that one muſt refer that to a ſence purely ſpiritual and metaphorical. 'Tis evident, and the Text ſays it, that the holy Spirit means by theſe Virgins the 144000 mark'd out, who in the ſame Book remain'd faithful to the Lamb, having never proſtituted themſelves to the Idolatries and Abominations of thoſe Myſtical women, who were to make all the Earth drunk with the wine of their whoredoms, but having only

Rev. 14. 4.

only followed *Jeſus Chriſt* in his Word, and in the practice of the Precepts of his Goſpel. This therefore makes neither for Celibacy nor againſt Marriage. Amongſt thoſe Virgins there might be as many married, as ſingle. All the advantage of Celibacy over Marriage, is, that they who make a good uſe of it, may find more eaſineſs to ſerve God, and avoid divers inconveniencies to which married perſons are ſubject. But beſides that each State has its own difficulty, as I have made appear, how much hazard doth a man run in that of Celibacy by the almoſt inſuperable difficulty of fulfilling all its duties? who knows not what St. *Bernard* ſays of the Empire of our bodies over our Souls; *Corpus trahit animam in regionem ſuam?* Who is ignorant with what rapidity the paſſions draw us along? who is not ſenſible that it is of no importance, to have a purity of body without a cleanneſs of Soul? who knows not, in a word, to ſpeak with St. *Auſtin*, that an humble Marriage is of much more value, than a proud Virginity? *Melius eſt humile conjugium, quàm ſuperba Virginitas*

You

You ſee, Sir, how fallacious the conſequence is, that the Enemies of marriage would draw from this principle, and that nothing is more miſerable than the reaſoning they make, in order to ſuſtain that it is unworthy of man. Let us obſerve if they argue better for their ſecond Propoſition, and if it be true that it doth not agree with his happineſs.

" Liberty, ſay they, is the ſweeteſt " thing in the world. Enjoy all the " reſt, you will be unhappy without " that, there is nothing more precious.

Aurea Libertas auro pretioſior omni.
Golden Liberty is more precious than Mines of Oar.

" Let a man be Rich, let him be of " a great Extraction, let him poſſeſs all " the other advantages of life, if Liberty " be wanting, life it ſelf is but a death.

" *Seneca* was not acquainted with a " greater bleſſing, than of belonging to " himſelf. *Ineſtimabile bonum eſt ſuum fieri.* " It is for this reaſon, that amongſt the " Lawyers a free man is invaluable. *Liber-*

" *ber homo non recipit eſtimationem.*
" This being preſuppoſed, what can one
" imagine more repugnant to happineſs
" than Marriage? Is it not a real ſlave-
" ry? if the wife depends upon the man,
" is not the man under the dependance of
" the wife? are they not Maſters of
" each other? can they Separate at a-
" ny time? *Mulier aligata eſt legi, quan-*
" *to tempore vir ejus vivit.* Doth not the
" Etimology of *Conjugium* acquaint you
" that Marriage is a yoak, to which the
" husband and wife are, as it were, faſt-
" ned together, in order to bear in
" common the weighty burden of thoſe
" inconveniences which occur therein?
" moſt certainly then, conclude my ad-
" verſaries, it is the real Tomb of Liber-
" ty. By conſequence it is infinitely
" contrary to the happineſs of man.

" *Et mihi dulce magis reſoluto vivere*
" *colo.*

'Tis granted, that Marriage puts men under engagements, which come very near to ſervitude. But, Sir, you muſt not think that there is no ſervitude, but what is ſcandalous, and contrary to happineſs.

happineſs. Don't you know, for In? ſtance, that to ſerve God is to reign - It the ſame with Marriage in ſome meaſure. It is a ſervitude, I confeſs; but it is a volutary one. It gives a right of commanding Sovereignty. It is rewarded with a thouſand charms, which are not to be found in the liberty of a ſingle life. What do you apprehend this freedom to be? It is for the moſt part nothing but a pure licentiouſneſs. Doth it not appear how the greateſt part of Batchelors live? They are not confined to one woman, but are concatenated by a thouſand criminal paſſions. *Seneca* the Philoſopher conceiv'd nothing to be more infamous, than the ſervitude of a Voluptuous Perſon. *Nulla ſervitus turpior eſt quam voluptaria.* Theſe Perſons imagine themſelves to be free, becauſe they are not ſubject to the Law of Marriage. But doth not the ſame thing happen to them exactly, which fell out to thoſe Fools, whom *Horace* ſpeaks of,

Dum vitant ſtulti vitia, in contraria currant.

Horat. Serm. Fools fly one vice, run into a contrary? They

They think to avoid one Slavery, and fall into another which is worſe. They fly from that of Marriage which is noble, and conformable to the Nature of Man, and take up that of Vices, which diſhonours them, and is directly contrary to the Grace of our Saviour. For in Fine, one muſt not be deceived. As a good man is free, altho' he ſerves, ſo a man that's free, who indulges his luſts, is a real ſlave. Theſe are two things equally certain. St. *Auſtin* eſtabliſhes the one, *Bonus, etiam ſi ſerviat, liber eſt*, ſays he: and *Cicero* eſtabliſhes the other in theſe words, *Liber eſt exiſtimandus, qui nulli turpitudini ſervit.* Since therefore the more virtuous a man is, the more he is free, it neceſſarily follows that Marriage is a leſs Servitude than Celibacy, becauſe thoſe who are married have generally more vertue than ſingle perſons. Add, Sir, that as thorny as this ſervitude is, one doth not ceaſe to be pleaſed with it. One of the greateſt perplexities one finds in it, is, even the fear of its not continuing long enough. A husband and a wife, that love one another, cannot reflect without trouble upon their future ſeparation. They had

ra-

rather dy, than live apart. And according to the rule of the Roman Orator, one ſhould not call the yoak of Marriage incommodious or tireſom, ſince one bears it with an eaſineſs. *Onus*, ſays he, *non eſt appellandum, quod cum lætitiâ feras ac voluptate.*

Socrates being ask'd which was beſt, Marriage, or a ſingle Life, made this reply; Marry, or marry not, thou ſhalt ever repent. It's true, that there are in both conditions ſubjects of vexations and diſpleaſures. I even confeſs that one may meet with much more in that of Marriage, than in that of Celibacy. But in recompence, the ſatisfactions a man taſts in Marriage, are much more pure and ſenſible, which I have made appear in the firſt parts of this work. The peace which ſucceeds a long and cruel war, is ſo much the more ſweet and reliſhing: And after the experience of rough tempeſts, one finds the Calm infinitely better. The repoſe of Celibacy, is a repoſe of ſoftneſs, ſecurity and ſelf love: By conſequence it is a fatal, and deceitful repoſe. There is none real or agreeable, ſays *Seneca*, but that which

which comes from reaſon. *Nulla placida quies eſt, niſi quam ratio compoſuit.* The trouble of Marriage, on the other ſide, is a trouble of ſafety, magnanimity, and courage. *Aſpera vita, ſed ſalubris.* It is of that one may truly ſay, *Sic itur ad aſtra.* It is the way to Heaven; very difficult, 'tis true: But it is what Vertue ſeeks for.

Difficile eſt, fateor, ſed tendit in ardua virtus. Ovid. de Ponto.

It degenerates into Vice, when it has no adverſary to encounter. But I maintain, that there is no condition, wherein the Vertues have a more lawful and advantagious exerciſe than Marriage. Admit that a perſon ſhould not taſt thoſe real pleaſures I have ſpoken of, by reaſon of thoſe vexations he may meet with, yet he ought not to deſiſt inrolling himſelf under it's diſcipline; ſince it is ſo proper to illuſtrate it's vertues, and to direct him to Salvation.

Amongſt the difficulties of Marriage, I allow the Education and Eſtabliſhment of Children to be one of the chief. It's ne-

neceſſary for that end to obſerve ſuch cares, which very often renders life extreamly uneaſy. But after all, ſince man is born for trouble, and that he is animal *Onerificum*, as St. *Bernard* elegantly calls him, can he undertake a more lawfull one, or for a nobler ſubject? That Maxim of *Seneca*, is here naturally applied, *Non eſt viri timere ſudorem?* **Is it humane to fear the fatigue of making men? Is it the part of a man to continue in Celibacy, in order to avoid the real occupations of man? or in a word, to fly from Marriage through the fear of diſcharging one of the principal duties of humanity, and of anſwering the firſt end of Nature?**

I have yet two things to reply to the enemies of Marriage, upon the ſubject of children: One is, that ſloth and idleneſs are the moſt ſhameful things to man in the world: And the other is, that nothing is more capable of diſpoſing him to it, than the want of Children. Theſe two propoſitions are of a ſenſible truth. As to the firſt, An Apoſtle tells us in expreſs terms, that he who doth not labour, that is, remains without action, putting

ting himſelf to no trouble, is not worthy to eat. In effect, it has been very properly ſaid, *Nihil agendo homines malè agere diſcunt.* By doing nothing one learns to do what's ill. Idleneſs corrupts bodies, as want of motion infects Rivers.

Cernis ut ignarum corrumpant otia corpus?
Ut capiant vitium ne moreantur aquæ?

Oftentimes this Vice has been even fatal to great Princes, and the happieſt Common-wealths.

Otium reges prius, & beatas perdidit urbes.
Idleneſs gave the firſt puſh to the Ruin of Kings and flouriſhing Cities. Catul. ad Ceſt. 52.

Rome and *Carthage* were deſtroyed hereby. One cannot therefore too ſeduloufly ſhun it. I ſay in the ſecond place, that nothing can be imagined more effectual againſt it, than a Marriage fruitful in Children; when a man is alone, and has nothing to think of but himſelf, he is ſcarce moved for what's to come.

He

He flies from labour, and applies himself to the diversions of a licentious life. But when God has given you Heirs to succeed you in your Fortunes, you must necessarily mind somewhat else. You must consider them, as well as your self. Our Children are our first Creditors. They are born such. We owe to them naturally Subsistence and Education. We must labour all our lives to acquit our selves of that debt. St. *Gregory* says that riches are a pain to those who have no children, *Quibus deficit soboles sua potentia pœna est*. But I add, that poverty is doubly one to those who want them. Poor men have occasion for them to be a continual motive to them to exercise and practise all honest means towards the delivering them out of their miseries. It is perhaps for this reason that Children are usually termed their Riches. Thus Children are necessary to all the world, and to deprive ones self of Marriage through the fear of having them, is to shut ones Ears against the voice of Nature, and that of Providence.

There remains nothing more but to answer the objection, which is made con-

concerning the ill humour of Wives, and domeſtick Quarrels. Without diſpute this is what's moſt uneaſy in marriage. When once diviſion is introduced, and one comes to diſputes, thorns ariſe on all ſides. What injuſtice is it, ſaid a Malecontent with a grace, to deny that Marriage is a Sacrament, ſince one finds bnt too often a double one therein: That of Repentance being almoſt always inſeparable from it. But, Sir, let not this amaze you. As one uſually ſays, there is a remedy for all things, but death. The laſt part of this Treatiſe will further convince you hereof, in relation to Marriage. If it could be even ſuſtain'd, that there is no Marriage happy enough to be perfectly exempted from vexations, remember that all humane conditions are liable thereto, that they are eaſier to be born in that of Marriage, than in all others; and that it is our duty to ſuffer patiently thoſe croſſes, which are derived to us from a ſubject where we have found a thouſand Charms.

In ſome reſpects women may be incommodious, I deny it not; ſome of them are very troubleſom, and render the purchaſe

chaſe of that pleaſure, which they afford, very dear. At the ſame time, if one examines the thing without prejudice, one ſhall find that a woman procures infinitely more good to the man, than ſhe can do ill. Beſides, it is unjuſt, ſays *Lactantius*, to pretend to exact of any one an impoſſibility. *Iniquum eſt enim ut id exigas, quod præſtare ipſe non poſſis.* Not-withſtanding this is the humour of the men. They would have women to be without any ſort of defect. They maintain, they ſhould be as perfect as Angels. They propoſe that with the Beauty of *Helena*, they ſhould have the vertue of *Penelope*, and the wiſdom of *Lucretia*. In a word, they would have them to act nothing againſt their duty; and to be ſo far Miſtriſſes of their paſſions, that they ſhould never be able to ſay, do, or think any thing that might be incapable of pleaſing them.

Lact. L. 6. c. 23.

What injuſtice is here! can the demandants practiſe it themſelves? Is it not a thing above humanity? Since then we cannot be without defects, we ought to love one another with them. The man

man ſhould charitably bear with thoſe of the woman, and the woman thoſe of the man. Every one has his own. You will find them every where. If you do not ſuffer thoſe of a wife, you will have thoſe of a Friend, thoſe of a Domeſtick, thoſe of all the world to bear; and ſhould you be delivered from them, you would have ſtill your own to ſuffer, which would be ſo much the more inſupportable, in that having none but them to think of, they will appear to you infinitely more worthy of your horrour. What the Naturaliſts remark, that the ſame ſoil which produces Poiſons, likewiſe brings forth remedies for them, may be very well applied to the wife. If ſhe be to her husband a cauſe of diſquiet, ſhe is likewiſe to him one of joy. If ſhe afflicts him ſometimes, ſhe comforts him much oftner. If ſhe diſpleaſes you in one kind, how agreeable doth ſhe appear to you in a hundred others? in reſpect of the differences one has with her, I confeſs that nothing is more affecting at the time, and that there never was a fruit of ſo unreliſhing a taſt. But happily they do not continue long. *Faciles conjugum ſunt reconciliationes.* One night, ſays the

same Author, suffices for that end. They even serve for the most part but to confirm the knot of their loves.

Amantium iræ amoris redintegratio est.

Ter. in And. The falling out of Lovers is the renewing of Love.

One may truly affirm of the discords of husband and wife, *Discordiâ fit charior concordia.* They at length turn to pleasure, and doubly encrease their satisfaction.

Iræ interveniunt, redeunt rursum in gratiam.
Verùm iræ sique fortè eveniunt hujusmodi.

Plaut. in Amph.

Inter eos rursum si eventum in gratiam est,
Bis tanto amici sunt inter se, quàm pacis

'Tis said of the *Americans*, that as they believe the Moon to be the wife of the Sun, they likewise imagine that she has been abused by him, and that they are at variance every time they see her in her crescents.

creſcents. If that were true, their diſputes would re-commence very often, but however they would not laſt very long. Thoſe of married perſons are yet much ſhorter. Thus all the objections of the enemies of Marriage come to nothing. They have no true reaſons not to love it, and they have a thouſand to deſire it. After what I have repreſented to you upon this ſubject, I dare aſſure my ſelf that you will ſubſcribe to the Oath of that good Veſtal in an ancient Author, *Moriar niſi nubere dulce eſt.*

Fifth Part.

Of the Means to marry well, and to live happy in Marriage.

AT length I am arrived where you have, doubtleſs, expected me long. Indeed this laſt part is of moſt impor-

tance in the buſineſs of Marriage. All that I have ſaid hitherto neceſſarily ſuppoſes one well done, and well conditioned. To this is referrable all the advantages which I have declared to be found in a conjugal union. As much againſt Marriage as its adverſaries are, they voluntrily grant, that it is a Society which may be agreeable, if the parties were always at peace, and in caſe they never had occaſion to complain of one another. That which cauſes their miſtake, is the prepoſſeſſion they are in, that it is impoſſible to find ſuch a circumſtance. If then it can be made appear that ſuch a thing may be, and that ſuch Precepts are given which may be of force to perſwade them, that in the practice of them it is eaſy to attain to this happy Marriage, they muſt confeſs themſelves to be overcome. I hope, Sir, this part of my Treatiſe will have this ſucceſs both for them, and for you. I hope it will perfectly convince you, that nothing is more advantagious for man, than a good Marriage. What one ought to do in order to marry, and what one ought to do in Marriage, are the two Points,

points, which I propoſe to explain, in order to ſatisfy my Engagement, and your Expectation.

The firſt thing that an honeſt man ſhould do, after he is determined for Marriage, is to requeſt of God a wife according to his mind. Remember, Sir, that Providence is concerned in every thing, and that there is nothing here below, but it diffuſes its influences upon. As corrupted as the *Pagan* Theology was, yet the *ſine Deo nihil feliciter ſuccedit*, was one of its Maxims. What elſe was that Fortune to which even *Cicero* ſubjects all Events, and which he regards as the Sovereign Empreſs of the world, *Fortuna Domina rerum*, but that particular conduct of God towards all creatures, which we adore under the name of Providence?

After having asked of God a wife according to his mind, he ought under the protection of Providence to ſeek one after his own. This, Sir, imports two things; the one is, that ſhe be pleaſing to his Eyes: And the other, that ſhe

be agreeable to his humour. Behold what is moſt eſſential to obſerve, in order to marry well. I confeſs he ſhould not eſpouſe a perſon through the ſingle motive of her Beauty. It is too frail a quality to have an entire dependance on.

Ovid. de Art. am. l. 2.

Nec ſemper viola, nec ſemper lilia florent :
Et riget amiſſa ſpina relicta roſa.

And as *Cicero* ſays, *Formæ dignitas aut morbo defloreſcit, aut Vetuſtate.* The worſt is, that when this happens, the wife is eaſily contemned. As ſhe was only taken for her Beauty, that's no ſooner gone, but ſhe is valued no longer. Her ſight fatigues the Eyes, and as much as ſhe was loved being handſom, ſo much is ſhe diſregarded when ſhe is deprived of ſuch a charm.

What Mortification is it to a husband, when he finds himſelf compell'd to diſlike a Companion, with whom he ought to paſs all his days? It is then certain, that he ſhould not fix his utmoſt bliſs in Beauty,

Beauty, ſince it may be loſt every moment.

Nevertheleſs it muſt be granted, that nothing is more amiable in nature, nor more proportion'd to the heart of man, to ſpeak with *Plato*. I have told you more than once, that the Gods themſelves have been affected with them, Beauty has been always reverenced. The greateſt *Barbarians* have ſacrificed upon its Altars. If according to *Juvenal*, it can hardly conſiſt with wiſdom,

Rara eſt adeò concordia formæ
Atque pudicitiæ. Juv. Sat. 10.

It is becauſe 'tis too much lov'd by men, and is continually in proſpect to irregular paſſion, for otherwiſe far from being of it ſelf a Vice, it ſeems to give a new luſtre to Vertue.

Gratior & pulchro veniens è corpore virtus. Virg. Eneid. L. 5.

I will add yet ſomething more, that in a fair body is generally lodg'd a noble ſoul. It is uncommon enough to ſee

a handſom perſon abſolutely wicked. Sweetneſs and Honeſty ſeem to be inſeperable from Beauty. Thus it well deſerves that man ſhould give it the preference, and that he ſhould ſearch after it with ſome care, when he is inclined to marry. What ſatisfaction is it to have a wife, whoſe ſight alone is capable of delighting you, and whom you judge worthy of your love, even when ſhe has deſerved your hatred!

Facta merent odium: Facies exorat amorem. Ovid. amor. L. 3. El. 10.

I confeſs all women are not handſom, and that the number of thoſe who are ſo, is ſmall in compariſon of thoſe who are not. But, Sir, by a very particular Providence, in this as well as in all other things, every one has his fancy. That which diſpleaſes one, is pleaſing to another. All men do not reſpect women with the ſame eye, nor in the ſame manner. Nothing is more various, than the Judgment they make of them. If ſome pay their vows to the fair perſon, how many are ſooneſt reconciled to the brown? Some men are moſt affected with a fat Beauty,

ty, whilſt others conſer the Laurel upon the ſlender one. Several will imagine thoſe unhandſom, who will appear agreeable to others. If one can accommodate himſelf only to a finiſh'd Beauty, another ſhall be ſatisfied with a good meen. Thus every one finds wherewithal to indulge himſelf according to his inclination, and the Ideas which he frames of the Sex.

If it imports, that the Wife ſhould pleaſe the Eyes, it imports ſtill more that ſhe ſhould pleaſe the mind. It is not ſufficient for her to be Handſome, or of a good meen, ſhe ought chiefly to Sympathize with your humour, and that her Manners be conformable to yours.

Uxor vade foras, aut moribus ute nostris. Mart. Lib.

Without that, you will always diſagree. You will be in eternal diſputes. Your Marriage will be a ſort of Sepulcher, wherein you will be interred alive.

Luctus

Non lectus. Tumulus non thalamus fuerit.

It is a thing, 'tis true, wherein one is often deceiv'd, by reaſon of that Art of fiction which is ſo natural to the Sex. It is an ordinary ſaying, That there never was a wicked Maid, becauſe they know how to appear good, when they are not ſo. St. *Chriſoſtom* remarks, that Horſes and other Beaſts are always bought upon trial; but that it is not ſo with a Wife. *Sola uxor non oſtenditur ne antè diſpliceat quam ducatur.* If ſhe be violent, haſty, proud, infirm, whatſoever vice ſhe has, we never find it till the Nuptials are over. He would inſinuate hereby, that one runs a great hazard in Marrying; and I deny it not. But without having recourſe either to that proof of ſix Months, practis'd in *Herodotus*, by certain people of the Earth before Marriage; or to the Letter of divorce amongſt the *Jews* and *Romans*, which are things directly contrary to the purity of Chriſtianity, it is not impoſſible to conduct ones ſelf in this important Affair with ſome kind of aſſurance, by the means of ſeveral precepts of wiſdom.

That

That which *Ariſtotle* gives, is to Marry a young Wife, and one that is a Virgin, in order to the more eaſie forming of her into good Manners. He affords this reaſon elſewhere: *Juvenes non ſunt maligni moris, ſed facilis, propterea quod nondum viderunt nequitias.* It is undoubted, that young Women are much more eaſie to modify than others. As they have not yet contracted any evil habits, you may without difficulty inſpire them with good ones. Being ſcarce acquainted with evil, they may ſo much the better ſuck in the good.

Dum faciles animi juvenum, dum mobilis ætas. Virg. 3. Georg.

In effect, it is eaſie to imprint upon a heart the Maxims of Vertue, when it is void of the Maxims of Vice. It were better for a Wife to be wanting in ſome of the qualities neceſſary for the Conduct of a Houſe, than to have thoſe which are capable of making a Husband unhappy. The one may be obtained with Years, but Years do but fortify the others.

If this advice be good, that of *Heſiod* is no leſs. He would have the perſon who is to Marry, take a young Woman of his Acquaintance and Neighbourhood.

I don't know any precept, Sir, more important for practice than this. Why do Marriages ordinarily ſucceed ſo ill? It is becauſe the parties Marry without knowing one another, and without diſtinguiſhing whether one be the make of the other. One being inchanted with a beauty, which perhaps he never ſaw but once, is ſo tranſported with his love, that he can only ſigh, and live for her, without examining whether ſhe has beſides what a Woman ought to have in order to live contented with her, and without conſidering any thing elſe but to ſatisfy his fooliſh Paſſion, he Marries her. The other through a deſire of being Rich, will moſt willingly accept of ſuch a Perſon who is the worſt ſhap'd, and the leaſt reaſonable in the World, provided he may have wherewith to make his Fortune. The greateſt part of Marriages are made either by the interpoſition of another, or for reaſons of wordly intereſt.

tereſt. One regards the out-ſide, without a thought of what relates to the inward part. A man examines the poſſeſſions of a Woman, and is utterly unacquainted with her Manners. This without diſpute is the reaſon why ſo many people are unhappy in the choice they make. The principal thing then is, to ſtudy well the humour and conduct of a Woman, in order to know if ſhe has a conformity with yours, and if you could live peaceably together. For this end you muſt not go to ſeek her in a Country remote from you; you muſt, as far as in you lies, take her as it were at your door. It will be a difficult matter if you ſee her often, and have a little regard to her deportments, not to diſcover at length all that ſhe is.

Behold, Sir, a third precept, which is yet more aſſured than the other two. Marry a young Lady of good extraction and who belongs to People of an irreproachable Life. This is founded upon a Maxim, whoſe truth is ſufficiently known, *viz.* That Children almoſt always reſemble thoſe from whom they deriv'd their being.

I know there are thoſe who degenerate from the vertue of their Anceſtors; but to ſpeak generally, one may ſay, without danger of being decived, Like Father, like Son; like Mother, like Daughter.

Sæpe patris mores imitatur filius infans.

The boy oft imitates the Fathers manners.

Qualis erat mater, filia talis erit.
And the Daughter grenerally treads in her Mothers footſteps.

It is the Example they continually propoſe to themſelves. But they are always more inclined to imitate them in evil, than in good. For, as *Juvenal* informs us,

Velocius & citius nos
Juv. Sat. 14. *Corrumpunt vitiorum exempla domeſtica.*
Domeſtick examples ſooneſt corrupt us.

There

There is nothing that more corrupts our Manners, than Domeſtick ill Examples. Doubtleſs then it would be a great imprudence, for an honeſt man to Marry into a Family of a bad reputation, and to take the Daughter of a Mother who is either immodeſt, or ſullied with ſome ſcandalous Vice. On the other ſide, one may preſuppoſe much prudence and good diſpoſitions in a damoſel of good Extraction, and who was educated by a Vertuous Mother. Not but that exceptions are to be allowed: The moſt general Rule is not excuſed from them. But it may be taken for granted, that this is one of the moſt certain, and that few of thoſe who ſhall practiſe it, will find it unſucceſsful.

I add, Sir, this Precept to the reſt. In Marryiug, affect as much as in you lies an Equality of condition and Fortune. If you take a Wife of a Family more exalted than yours, ſhe will not fail to boaſt of it at your expence, you ſhall be ſufficiently told of the Nobleneſs of her Original, and the Baſeneſs of your own. Beſides, the certainty of attributing to her ſelf the right of commanding.

ding. Let there be Wisdom then in the Counsel of *Ovid*,

Ovid. Ep 9. *Siqua voles ante nubere nube pari.*
If you'l Marry hapiply, Marry your equal.

He doth not mean by this, that in order to Marry happily, an equality of Manners and Complexion is necessary. He would insinuate particularly, that that of Blood is essential to that end, and that it is hardly possible for instance, that a *Plebeian* should succeed in his Match with a Lady of Quality. This is what experience has often justified.

It would be much worse, if you should Marry one who hath more Riches than your self: Or if being poor, you should take a rich Wife. This is what the Poet calls having lost his Empire.

Plaut. *Argentum accipi, dote imperium vendidi.*

The poor Man, says another, who has a

a Wife well endowed, has no Wife. He has a Superior at home, whom he muſt obey. And what can be more inſupportable for him?

Juv. Sat. 6. *Intolerablilius nihil eſt quam fœmina dives.*
Theres nothing more inſupportable than a Rich Woman.

To avoid this inconvenience ſo repugnant to the order of Nature, *Lycurgus* had forbid men to receive any portion with their Wives. The Relations of *Japan*, likewiſe inform us, that this Law is exactly obſerved there ſtill: It is founded upon this Maxim, that a Woman who has nothing is all to her Husband. Whereas others occaſion him a thouſand Troubles and uneaſineſſes.

Dotatæ mactant & malo & damno viros

How little is this precept reſpected amongſt men. when a Bachelor ſeeks after a Wife, he doth not ask about her Vertues, but her Poſſeſſions. Theſe include

clude all his desires, and the chief felicity of *Hymen*. I confess that Riches may be very useful in Marriage, and that it is very pleasing to all the World to espouse them with a Wife, when she has besides all the qualities that are agreeable to him, for what has been said of one, is very often but too true:

O ter infelix qui existens pauper ducit uxorem!

But Sir, be perswaded, that Vertue is of infinite more worth without Riches, than Riches without Vertue; they ought never to be the end of Marriage: The same Author who speaks of Poverty in so disadvantagious a manner, with relation to Marriage, doth not fail to acknowledge that Merit ought to be preferred to Silver:

Morem præponere pecuniis ducturum uxorem oportet.

Yes without doubt, the best portion a Wife can bring to a Husband, is the wisdom of her and her Fathers.

Nothing

Nothing but this is capable of rendring him happy in thepoſſeſſion of a Wife. If you take a Wife upon account of her vertue, yon may aſſure your ſelf that you will never repent of it. She will inceſſantly draw down upon you the bleſſings of Heaven, and you will find your ſelf much happier with ſuch a wife, even in the midſt of indigence, than you would be in the greateſt proſperity with a wife of Gold, but without this precious Vertue. He who enjoys ſuch a one, ſays *Cicero*, has all that is neceſſary to live happily. *In quo virtus ſit eì nihil deeſſe ad beatè vivendum puto.*

I have but one precept more to give you upon this ſubject. Be careful not to marry one againſt her will, who will always have a contempt of you. I will pronounce it boldly, nothing is more capital than that in the deſign of mrariage There are but very few of this kind, which have not very fatal conſequences. Thinking to entertain in your Bed another ſelf, ſuch a one as a wife ought to be, you will lodge there a cruel adverſary, who will every day find a thouſand occaſions to give you ſome diſquiet. *Hoſtis*

Hoſtis eſt uxor invita quæ ad nuptum viro datur.

A wife that is marry'd to a man againſt her will, is an Enemy.

It is the moſt unhappy thing a Father can be guilty of, to commit violence upon her inclination, and to conſtrain her to eſpouſe a man whom ſhe cannot love. You will never make her renounce her reſentments. This marriage will occaſion to you all the thorns and diſpleaſures, which *Juvenal* repreſents in theſe Verſes:

Semper habet lites, alternaque jurgia lectus,
In quo nupta jacet minimum dormitur in illo.
Tunc gravis illa viro.

Juv. Sat. 6.

The wife is a Victim, which ought to go voluntarily to the Altar. Her reſiſtance would be of ill preſage. The offering of her Heart is of more value than all the reſt. If you are not loved by her, you are neceſſarily hated.

Aut amat, aut odit mulier. Non habet medium.

There's

There's no Medium in a Woman, ſhe always either loves or hates.

Avoid then, as you would death, a woman in whom you ſee no diſpoſition to love you. Admit her to be exquiſitely fair, unmeaſurably rich, extreamly virtuous, ſhe is not fit for you. Of what ſervice is all that to you, if you are the object of her averſion? This evil, Sir, is almoſt without remedy. What cares ſoever you may take to win the heart of a wife, who is only yours by the force of paternal Authority, you will find it extreamly difficult to go through with it.

Never have any thoughts for marriage, Sir, unleſs you reſolve to practiſe all theſe precepts. I could add ſtill many others: But theſe are the chief, and they ſuffice to make a good marriage. The miſchief is, that people do not ſtop here, and that almoſt all thoſe who marry, act herein by motives diſengaged from the ſubject they look after. The perſon which they take, is a thing of the leaſt regard with them. They are determined by particular conſiderations.

This

This enters into their design but by accident, and after the rest. If she has a Fortune: If she can draw me out of necessity: If she belongs to persons who by their Credit are able to advance me, it is enough, says one. I demand no other advantage. If besides all this she is handsom, well shaped, and vertuous, so much the better: It is a double happiness for me. But in case this doth not appear, the rest remaining, I shall not fail to marry her. What destruction of Maxims and good Sense! Now certainly to choose a wife with whom one may propose to live happily, a man is only to consider if she pleases him: If she be deserving, and if she be derived from honest parents. Whether she be rich or poor, it imports not.

Dummodo morata veniat. Dotata est satis.

This without dispute is the directest way of reasoning.

After having given you precepts for the attaining to a happy Marriage, it is at present necessary to afford you some in order to live happily therein. They all

all conſiſt in the practice of two ſorts of Duties, towards two ſorts of Perſons. The one regard the wife, and the others refer to the Children. The good or evil of marriage proceed alone from theſe two parts. There was reaſon to ſay, *Eſt uxor aut tutum refugium, aut penale tormentum.* She is alſo as another Author has it, either the ruine or ſafety of the Family, *Mulier domi damnum eſt aut Salus.* On another ſide, the wiſe man informs us that Children are the Joy or ſorrow of their parents, according as they are well or ill inclined. This renders the matter which remains to be treated of in order to fullfil the deſign of this work, very important. It is, Sir, ſo much the more, in that by acquitting your ſelf of the duties whereof I ſhall diſcourſe, you will make your wife be a bleſſed Fountain to you at all times, to ſpeak with *Solomon.* All the world is not happy enough to meet with this advantage: The Precautions, which one takes for this end, are, I confeſs, ſometimes unprofitable: But it is almoſt infallible, that a wife, who by nature is not very reaſonable, ſhall become ſo if the Husband rules himſelf with relati-

on

on to her according to my Inſtructions.

I begin them, by declaring to you, that if you would be happy in Marriage, you muſt neceſſarily be loved of your wife. You cannot be beloved of her, if you do not love her. Therefore be ſure to love her. This is the firſt Leſſon a Husband ought to learn. It comes from St. *Paul: Husbands*, ſays he, *love your Wives, as Chriſt loved his Church*, &c. Would you know the reaſon? "Husbands ought *to love their Wives* "*as their own Bodies*; He that loves "his wife, loves himſelf. *No* body "*ever hated his own Fleſh.* By conſequence the Husband ought to love his Wife, for his wife is his own fleſh. They are no more two, but one fleſh. What is more reaſonable than this duty? what ought to be more precious to us, than our ſelves? We ought then in the firſt place to love our wives by a motive of ſelf-love, ſince we cannot love our ſelves, but we muſt love them, being, that I may ſo ſpeak, a part of our own ſubſtance:

Eph. 5. 25. 28.

Horat. *Animæ dimidium meæ.*

What

What a prodigious thing would it be to ſee a man declare himſelf an enemy to himſelf, and to have an averſion for his own perſon? St. *Paul* aſſures us, that it was never ſeen, and inſinuates to us that it is a thing not to be ſeen in the order of Nature. It is notwithſtanding what arrives to all thoſe who love not their wives.

A man ought in the ſecond place to love his wife by a Motive either of perſonal Intereſt, or pure acknowledgment. Either ſhe loves you, or ſhe doth not love you. If ſhe loves you, you cannot without ingratitude forbear to love her. On the other ſide if ſhe loves you not, you ought to love her, to the end that ſhe may be won to love you. This Maxim of *Seneca* is of abſolute neceſſity in Marriage: *Si vis amari, ama.* Love is gain'd only by Love. It is not to be obtain'd by Force or Violence. *Amor extorqueri non poteſt*, ſays *Seneca.* Naturally we love thoſe who love us. If we did otherwiſe, we ſhould be leſs reaſonable than Brutes.

Amore dicimus vinci feras.

Sen. Trag. We ſay that the very Brute Beaſts are overcome by Love.

A Philoſopher of old time made theſe Queſtions and Anſwers. What is moſt inſupportable in life? To love without being beloved. What is the moſt unjuſt thing in the world? To be beloved without loving. What is moſt mortifying to a man? To ſee himſelf compelled to hate what he has loved. In a word, what is moſt dreadful to him? A love converted into hatred; which becomes ſo much the more implacable, as the other was paſſionate.

Semper bonus amicus gravis iraſcitur.

Our beſt Friends are always the moſt angry with us.

All this, Sir, is true, and theſe are Axioms which make ſo many certain principles in the Morality of Men. A Husband that doth not love, or who loves without being beloved, is equally unhappy. The true ſecret to ſupport patiently the inconveniences of Marriage, and to live happy therein, is to love. Miſe-

rable

rable is he who marries without determining to love his wife, and propoſes only to embrace her Riches. *Meipſum igitur amare oportet, non mea, ſi veri amici futuri ſimus.* There is not a wife but has a right of uſing ſuch language to her Husband, nor a Husband but ought to obſerve the ſame to his wife.

After this Rule I cannot give you a better, than to afford your ſelf for an Example to your wife: Of all the Maxims of the Chriſtian Morality, the moſt equitable and moſt certain is undoubtedly this, to do to others what we would have done to our ſelves. Would you be beloved of your wife? Love her. Would you have her wiſe? Be ſo your ſelf. Would you have her complaiſant to you? Be you the ſame to her. Would you have her make appear a ſweetneſs of Behaviour, and Fidelity in her Conduct? Make appear the ſame in yours. Nothing is more juſt than this duty, and Husbands are inſupportable to complain of the ill Humours, and untoward conduct of their Wives, if their own is no bettter. One may ſay, that they are in ſome meaſure guilty of their Ir-

regularities; becauſe they would have perſiſted in wiſdom, if their Husbands had not removed themſelves from it. It is certain, as *Plutarch* obſerves, that the wife uſually conforms her ſelf to the manners of her Husband. And *Ariſtotle* informs us, that ſhe will be always chaſt and conſtant to him, if ſhe finds him ſo to her. *Si mulier cognoverit ſibi caſtum & fidum virum, & ipſa etiam caſta & fida erit.* You will ſay perhaps that this duty is of very difficult Practice, and that it were better not to marry at all, than to conſtrain ones ſelf to this degree. I grant the difficulty. But what? would it not be ſcandalous to omit a thing which is good in it ſelf, and very neceſſary for Salvation, becauſe it impoſes an indiſpenſible obligation to be a good man, and to live according to the Maxims of Vertue? O God! What Chriſtians are we? Is it not a thing which ought on the other ſide to determine men for Marriage? What method is more infallible to withdraw men from Debaucheries, or to prevent them, than Marriage? Doth not the example, which is owing to a wife and Children, render a Man more circumſpect in

in his Conduct? Marriage is a Bridle, that keeps men within the bounds of ſanctity, and Motive to eſchew Vices. Is there a ſingle man, who doth not deſire to be wiſe, and to be able to deſerve the Praiſes of a good man? and is not this the true way that directs to it?

But, Sir, amongſt the Vertues whoſe Example you owe to a wife, you muſt above all things ſtudy to inſpire her with that of devotion. One cannot imagine what Good a devout Wife is capable of doing a Husband, and the advantages he may receive from thence. Whether he be ſick or well, rich or poor: In proſperity, or in miſery; in joy, or ſorrow: He will always find in her an aſſiſtance proportioned to his neceſſities. St. *Paul* ſomewhere ſays, that Piety is good for every thing. I ſay as much of a devout Wife. Nothing is more Angelical, nothing more excellent. Happy, and thrice happy, may one call that man, to whom Heaven has afforded ſuch a preſent.

The exterior Cauſe of Devotion is the frequent Reading Divine Books,

and the works of Piety of Eccleſiaſtical Authors. To this, Sir, you ought to turn the genius of your Wife, as much as in you lies. If once ſhe takes a pleaſure herein, 'tis almoſt infallible that ſhe will have a regard to her Salvation, a contempt for the World, and a horrour for Sin, which are the eſſential Characters of true devotion. But if this kind of reading be infinitely neceſſary to diſpoſe a Wife to wiſdom, that of Romances and Comedies is not leſs effectual to turn her inclination from it. Whatſoever may be ſaid in favour of theſe eloquent fictions, I can aſſure you that nothing is fitter to corrupt the heart and to inflame it with the love of Creatures. If Fathers and Mothers were ſenſible of the pernicious impreſſions, which theſe ſorts of books are capable of giving their Daughters, they would undoubtedly employ all their cares to conceal the very Names from them. Take off your Wife therefore from the humour of reading ſuch books. It is a School wherein ſhe will never fail to learn what will render you unhappy, they will make her wanton, vain, ridiculous, inſupportable. When ſhe comes to compare you

you with thoſe imaginary *Heroes* dreſſed in Romances after the manner of the Gods, ſhe will be apt to eſteem you no longer, you will almoſt neceſſarily become the Object of her contempt. On the other ſide, be careful to put into her hands the Prophets and Apoſtles: Let this be her ordinary Employment. Let her make thereof the whole matter of her diverſion. O Holy and Divine School, where one learns to become like God himſelf, and to practiſe the Duties of an Angelical perfection:

Prayer is both the principal act of Devotion, and the moſt aſſured means to obtain Grace. Practiſe it, Sir, and make your Wife practiſe the ſame with exactneſs. Accuſtom your ſelf to pray often to God with her in the midſt of your Family: Humble your ſelves often together before that Eternal Majeſty, from whom you expect all your good things, and all your Comforts. Let him hear ſeveral times in a day the voice of your heart with that of your mouth. Repreſent to him all your wants, and make appear in your Prayers a holy ardour, that may in-

flame the zeal of your Wife. Were ſhe the moſt unreaſonable of Women, ſhe would become the Sweeteſt and moſt compliant, if you would confine your ſelf, as you ought, to the practice of this Duty. It is extreamly neglected now a-days in the moſt part of Chriſtian Families, to their ſhame be it ſpoken, and we have but too much reaſon to ſay with the Poet,

Virg. Æn. 6 *Heu pietas! Heu priſca fides!*

Above all, Sir, a man ought to live in a good underſtanding with his wife, and to agree well together in relation to Domeſtick affairs. In the little ſtate of a Family, as well as in the great State of the Republick, concord is abſolutely neceſſary for its ſubſiſtence. By that, ſays *Saluſt*, the leaſt things become great, and without it the greateſt are of no account. *Concordiâ res parvæ creſcunt. Diſcordiâ maximæ dilabuntur.* When a Husband and Wife miſunderſtand one another, and each follows his own caprice or deſign, all is loſt, the family falls of courſe. This

Sal. in Jug.

is

is called in our Proverbial Language to *Light a Candle at both Ends.* If you don't inſtruct your Wife in your affairs, and manage all things without her participation, ſhe will eaſily be perſwaded of one of theſe two things. Either ſhe will believe that you are Rich, when perhaps you are poor: Or ſhe will imagin that you are poor, when it may be you are Rich. This double error will make her fall into a double exceſs. Either ſhe will become Prodigal, and be at a hundred ſorts of vain and unprofitable expences: Or ſhe will become covetous, and ſpare even what's neceſſary. Both will be equally inconvenient for you. To avoid which, impoſe upon your ſelf this Law of accounting to her your adminiſtration. Let her know from time to time the terms you are in with Fortune. Undertake nothing of moment without her advice. It is both juſt and advantageous for you to do ſo. For what end have the Laws and cuſtoms eſtabliſhed community of goods between Husbands and Wives, but to inform us, that as both ought to contribute their utmoſt cares to make it good, ſo it is juſt that the Huſbands who are maſters thereof, ſhould in-

form their Wives of the good or evil, the loſs or the advantage of it. Is it not a thing which regards them in common? would it be reaſonable for them to be always ignorant of their own affairs? and can they bear with ſuch unjuſt Husbands, whoſe ſingle aim is to hold them perpetually in ignorance, to deceive them, and to conceal all things from them? it is not to be admired at, if they find themſelves miſtaken, and if their wives practiſe on their ſide ſuch methods as diſpleaſe them. Let a wife be never ſo patient and eaſy, it is impoſſible to bear for ever with a Husband, who uſes her like a *Turk* or *Moor*, and not as his wife, but as his Servant. Wherefore I ſaid, that it was for his advantage to treat her otherwiſe, and to diſcover to her the whole bottom of his heart and his affairs. In effect, beſides that this will pleaſe her, and that ſhe will find her ſelf obliged to a Husband that has ſo much complaiſance for her, ſhe will learn by this means to regulate her expences, and to manage her ſelf after a manner proportion'd to the condition of the family. What is more important, and deſerves more application, than the practice of this Precept?

But

But this is enough concerning the methods Husbands ought to practiſe towards their wives, in order to live happy in their Society. Now let us ſee in a few words, to the end we may conclude this work, to what this deſign engages them with relation to their Children. This, Sir, is one of the Springs, from whence as I have ſaid, proceeds to married perſons all their happineſs, or all their Misfortune. In effect, when a man has Children, that ſeem to be well born, and in whom appear the marks of a true wiſdom, as miſerable as he is, and how great ſoever their number is, he finds therein the motives of a very ſweet conſolation. On the other ſide, what is more afflicting than to have ſuch as are vicious, and of unwiſe conduct? *Solomon* aſſures us of both; *Filius ſapiens*, ſays he, *lætificat Patrem. Filius ſtultus dolor eſt Patris.* A wiſe Son rejoices the Father, the fooliſh Son is the grief of the Father.

From thence you may judge of what importance education is, and how neceſſary it is to give Children a good one. *Educatio & diſciplina mores facit*, ſays *Seneca*. *Plutarch* regards it as a new birth, which

which we take in the boſom of our Maſters. And *Ariſtotle* puts thoſe Maſters, who have taught us the art of living well in the rank of thoſe to whom we can never acquit our ſelves of the obligation, *Magiſtris, Diis, & Parentibus non poteſt reddi æquivalens.* They are all equally reaſonable. For if it be true, that *Præmium virtutis eſt bona inſtitutio*, it neceſſarily follows, both that Education is whats very conſiderable for men, and that we are no leſs obliged to our fathers for having given us a good one, than for our life it ſelf; and that we can never ſhew acknowledgment enough. 'Tis a great deal, I confeſs, to have received a being, but I dare affirm that it is infiuitely more to have received a good one. Birth gives us one common with beaſts: But 'tis education that preſents us with the other, and which renders us in ſome kind, like to the Angels.

But, Sir, if a good Education be very important with relation to the Children, it is no leſs in regard of the Fathers. If it be to the one a principle of wiſdom, it is one of good fortune to the others. As I have ſaid, a Father cannot be

be happy, if his Children be unwiſe. The one is a neceſſary ſtep to the other. From whence appears the indiſpenſible obligation of a Father to ſacrifice with pleaſure his cares and his ſubſtance for the inſtruction of his Children, and the forming of them to good manners. When he has the advantage of ſucceeding herein, he taſts in Marriage that felicity which I have ſpoken of in my firſt part: that is to ſay, what is moſt agreeable, and delightful in the World.

All Fathers, 'tis true, are not in a condition to advance their Children to Sciences, nor capable of teaching them themſelves. I confeſs, this is a misfortune for both. I know very well that Sciences are not abſolutely neceſſary to bring men to the habits of wiſdom. They may be obtained, I grant, without them. Notwithſtanding it muſt be agreed on, that they may be of great uſe towards it, and that Philoſopher, doubtleſs, had reaſon to place in the number of thoſe principal Subjects he had to thank God for, that he was a Philoſopher. In effect, there is much leſs corruption amongſt the Learned, than amongſt others. Their vice

vice is leſs in the heart, than in the underſtanding, and it conſiſts more in opinion than in action. As imperfect as knowing men are, they always make appear in their conduct ſome degrees of honeſty, which diſtinguiſh them to advantage. If knowledge has corrupted men, it has been by accident, after the ſame manner that the Sun infects common Sinks and Carcaſſes. It has been often abuſed, I confeſs, but in the bottom nothing is beter of it ſelf. Would to God, ſaid *Moſes*, that all theſe People were Prophets! There is not a Father but ought to make the ſame wiſh for his Children, to deſire they might become Learned, and to uſe his laſt endeavours to obtain them this advantage, as the greateſt of all goods.

Obſerve, Sir, that to ſucceed well in the Education of Children, one muſt go in the midſt of two oppoſite extremities, and preſerve a juſt temper between ſeverity and indulgence. Love and Fear ought to divide the whole chriſtian Education on the childrens ſide, as correction and inſtruction on the fathers. If you give them too large a freedom, they

they will deſpiſe you: If you allow them none they will hate you. If you have too much indulgence for them, they will become licentious: If you are too auſtere, they will be too reſerv'd. In a word, if you make appear too much ſweetneſs in your conduct, theirs will be extreamly looſe. On the other ſide, if you never look upon them but with an angry eye, you make them violent, extravagant, and inſenſible of all your Exhortations. You ſee then how neceſſary it is to joyn theſe two things together in paternal diſcipline. A Father ought in ſome meaſure to imitate God herein, of whom the *Prophet* ſays, *That in the midſt of his chaſtiſements he always thinks of Mercy.* The Father, 'tis true, is the ſovereign Magiſtrate of his Family, and as ſuch he ought to try his children, and puniſh them when he finds them guilty. But if he condemns them as a Judge, he ought to chaſtiſe them as a Father, that is to ſay, with humanity, and emotions of Love.

Pro

Terent. in And. Sect. 5. Sc. 3.

Pro peccato magno paulum ſupplicij ſatis eſt patri.
A ſmall puniſhment atones for a great fault with a father.

This manner of acting is in effect a very good way to make us be loved and feared of our children: For as Quinctilian ſays perfectly well, Quin. Declam. 4. *Plures moribus quam viribus vincimus.* We reduce them much better to their duty by a ſoft and familiar conduct, than we can ever be able to do by force and violence. And altho' one ſhould always preſerve a certain grave Character with them, which may obtain reſpect, yet it is much better to retain them in their duty by love, than by fear: By a modeſt Liberty, than too ſevere a conſtraint.

Jer. in Adelph.

Pudore & Liberalitate liberos Retinere ſatius eſſe credo, quàm metu.
I'm of the opinion that 'tis the ſafer way to keep our children within their duty by modeſty and Liberality than fear.

Thus,

Thus, Sir, I have finiſhed my deſign: Which was, to ſhew you the Excellency, Neceſſity, and Happineſs of Marriage. Nothing more remains for me, but to make wiſhes for the proſperity of yours, when it ſhall pleaſe God to eſtabliſh you therein.

Dij faciant poſſis gaudere fideli conjuge. Ovid.

Gods grant you the Joy of a faithful Wife.

I wiſh you this advantage with all my heart. Without it, of what ſervice would all the reſt be? I hope it will not be wanting to you, and that God at length will hearken to my prayers upon this ſubject.

FINIS.

THE Batchelor's Directory: BEING A TREATISE OF THE Excellence of Marriage.

Of its neceſſity, and the means to live happy in it.
Together with an Apology for the Women againſt the Calumnies of the Men.

Honorabile connubium in omnibus, & torus immaculatus: Fornicatores enim & Adultores judicabit Deus.
Heb. c. 13. v. 4.

The Second Edition.

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THE

Bachelor's Directory:

BEING A

TREATISE

OF THE

Excellence of Marriage.

BRITISH MUSEUM

To his much esteemd Friend John Meres, Esq.

SIR,

TO prefix your Name to a piece of so little worth, may argue somewhat of presumption; but to be intirely wanting in those respects, so much your due, is a more considerable fault.

It was not without reluctance, that I consented to put this little Treatise under your safe-guard: Not that I

queſtion'd the influence of your Name; but leaſt the ſlender value of the thing ſhould lead a contempt from you to the Author.

But then I conſider'd, that although you would certainly diſcover the meanneſs of this attempt, yet you were endued with a ſufficient ſhare of goodneſs, not to miſconceive the honeſt end; The firſt oppoſed my growing inclination to make you the Patron hereof: the laſt adviſed me to go on, as being inconſiſtent with cenſure, or diſpleaſure.

You are ingaged, Sir, in an eſpecial manner to the Office

Office of pardoning, as well upon the account of your distance from our inferiour Orb, as in regard to the fair endowments of your mind: both implying goodness in a conspicuous degree.

As to my Author, I durst venture to assert, that he has manag'd himself like a man of Honesty and Parts, that his arguments are as material and persuasive as the Subject will bear, and if any thing renders him of less value, 'tis the ill performance of the Translation, which, I believe, is made worse by the mistakes of the Print-

-ter.

and of which St. *Paul* ſays, *That it were better to marry, than burn.* 1. *Cor.* 7. 9. In a word, who doth not know that he can never lawfully extinguiſh this fire but in the boſome of his Spouſe, and in drinking the water of her Ciſtern, To ſpeak with the wiſe man *Prov.* 5. 15. How excellent is Marriage in all theſe reſpects? How advantagious for man?

It is no leſs, Sir, with relation to the world. Without it one may affirm one of theſe two things, either that the Creature had been deprived of its end, which was to multiply in *infinitum* the individuals of humane-kind; or elſe if that had been accompliſhed, it could only have been by ways indirect, unjuſt, violent, and criminal: which would have brought the world into confuſion, and making it the Threater of all ſorts of immodeſty, diſorders, and abominations. Marriage produces that good and prevents this evil. It anſwers the end propoſed by God, and ſaves the world from ruine. It peoples

he earth with inhabitants, and keeps
p amongſt them wiſdom and mo-
eſty. It gives to each Sex its le-
itimate uſe, and is a bridle to their
ntemperance, ſecuring vertue from
ll inſults, and violence.

After all this ſhould one admire,
hat in all well regulated States ſuch
finite care has been taken to cauſe
n exact obſervation of Marriage?
it a wonder, that in the Republick
f *Lycurgus*, the haters of it ſhould
e excluded from publick ſports, Spe-
acles, and entertainments? Can one
e ſurpriſed, that in the Common-
ealth of *Plato*, Batchelors of 35
ears were accounted infamous? In
word, it is miraculous that in all
mes, and even amongſt the barba-
ous Nations, a particular deference
s been payed to married men, and
hat Marriage has been much more
teemed than Celibacy? It is, Sir,
e foundation of the world, and the
exhauſtable ſource of Families. 'Tis
at which gives Citizens to Cities,
habitants to Provinces, and Subjects
Kingdoms. 'Tis that which af-
rds Kings to People, and People

to Kings: 'Tis that which furnish the Country with Labourers, the Tr bunals with Judges, the Churches wi Preachers, and the Armies with So diers. 'Tis that which has produc Heroes on Earth, and Gods in He ven. Poets have married Gods, well as Men. *Saturne* had his *Cebe* and *Jupiter* his *Juno*, both which ha been Mothers of several of those fa Divinities, which Pagan antiquity fo merly adored. In a word, 'tis Ma riage that gives life to Arts and S ences; That keeps up Traffick; Th maintains Societies, and to which owing the greatest part of those wh some Laws and prudent Disciplin without which the world would but a Cavern of Thieves. Can it too much esteemed after this? A needs there any more to prove, th nothing is better, or more exc lent, if you except a real con nence?

Yes, Sir, there is required more for one may make appear that it such in a manner yet more convi cingly. You will be satisfied of if you consider it with me, Fir

the bond of the moſt perfect, moſt
eet, and moſt wholſome of all hu-
ane conjunctions. And Secondly,
the exerciſe of the moſt lawful,
oſt agreeable, and moſt abſolute au-
ority of the world.

Noth'ng unqueſtionably is more
erfect than this union, in reſpect
its ſubject, to its end, and to its
anner. Marriage unites Man and
oman; that is to ſay, what there
of moſt excellent, and moſt perfect
the corporeal nature: what reſem-
es in it ſelf all the Beautys of this
eat Univerſe: what alone is of
ore value, than all the other Crea-
res together. In fine, what by the
derſtanding and reaſon, with which
is endowed to the excluſion of
other Creatures, has merited
e glorious name of the Image of
od.

What do you imagine to be the
ſt part of this ſubject? It is a
eleſtial Soul: It is an immortal
irit, an angelical and immaterial
bſtance. It is a being, that partakes
ſome ſort of that of God himſelf.
neca goes yet further. When he

conſiders its excellency, he will have it to be God himſelf, who, that as I may ſay, is come to lodge within our bodies. *Quid aliud voces animam niſi, Deum in humano corpore hoſpitem.* 'Tis that makes St. *Auſtin* ſay, That after God, nothing is better than the Soul, *Anima poſt Deum nihil melius.*

Sen. Ep. 32.

As to the Body, which is the other part that Marriage unites in the Man and woman, we may affirm that as miſerable as it is in relation to its ſubſtance, and to the various accidents to which it is ſubject, it is notwithſtanding the moſt perfect and moſt excellent work of Nature, in reſpect of its compoſition; which, as the Pſalmiſt ſo elegantly aſſerts, is all embroadery: of its aim which is to ſerve as an organ to the Soul, and to be as it were its Ornament, *Corpus eſt veſtimentum animæ*, ſays, St. *Chryſoſtom*, The Body is the Garment of the Soul; and in a word of its uſe, which is to be imployed in the moſt noble, moſt neceſſary, and moſt important actions of life. Be-

Behold then the first perfection of Maraiage: *viz.* That it unites Bodies and Souls; that it joynes together the two fineſt Creatures in the World; That it is a compoſition that is moſt rare and precious in the eſſence of things. This kind of Union is ſeen no where elſe, nor in any other ſubject. The Conjunction of the Stars is a Union purely corporeal, the Copulation of Beaſts is a Union purely carnal. Fornication is a Union of Body without Soul: And friendſhip, as ſtrong as it may be betwixt two friends, is notwithſtanding but a Union of Souls without Body. There is nothing but Marriage, that truly unites Bodies and Souls together.

Its ſecond perfection conſiſts in its end; which according to nature is to multiply men: according to grace is to encreaſe the number of the Elect: and according to Nature and Grace to retain the Sexes in the bounds of Wiſdom, Modeſty, and Honeſty, in removing the diſorders of debauchery. What can be more worthy of God and Man, than this end?

I ſay, in the laſt place, that the manner of this Union likewiſe makes up one of its beauties. Marriage doth not only joyn the Bodies, it alſo unites the Souls. 'Tis much, I confeſs, but there is ſtill ſomething incomparably greater. It not only unites Bodies and Souls, but O ſurpriſing wonder! of two Bodies and two Souls, it makes one and the ſame Perſon. Man and Wife, ſays Jeſus Chriſt, *are no more two, but one fleſh*. *Ariſtotle* affirms of a real friendſhip that it is a ſoul which inhabits in two Bodies. But the union of Marriage is ſtill much more intimate. They are no more two Bodies, but one ſingle Body, no more two Souls, but one ſingle Soul. They are no longer two Bodies tyed to one Soul: No longer two Souls confounded in one Body. 'Tis a ſomething, I know not what, which is not abſolutely one of t'other, but is more than both, and cannot be expreſſed.

Poſſibly the Comick Poet thought of nothing leſs than to repreſent to us the wonder of this Union, when he made the diverting peice of his

Amphytrion. It is notwithſtanding what he doth after the moſt natural way imaginable in the Scene of the two *Soſias.* He makes them to be of ſo perfect a reſemblance, that they look upon one another as one and the ſame perſon. They are not at all diſtinguiſhable. They are two in number, yet but one in action and movement. They always ſpeak by I, and not by We. They do not ſay, thou art there, and I am here; but I am there, I am here. *Plautus* expreſſes it in his Language with an emphaſis we cannot render in ours. " What you " would perſuade me no body ever " heard ſays *Amphytrion* to *Soſia*, that " one man ſhould be at the ſame " time in two different places.

Nemo unquam homo antehac
Vidit, nec poteſt fieri tempore uno
Homo idem duobus locis ut ſimul ſit.

Plaut. Amphyt. Act 2. Sc. 1.

" By what inconceiveable art could " it be that thou waſt at the ſame " moment here and in the Houſe.

Quo id malum pacto poteſt
Fieri, nunc uti tu hic ſis & Domi, id di-
ci volo.

"You may well be aſtoniſhed at
"what I have told you, replies *Soſia*;
"but it is a manifeſt truth.

Sum profecto & hic & illic.
I am both here and there.

Nothing, I confeſs, is more Theatral than theſe ways of ſpeaking, but it muſt be granted alſo that nothing better explains the nature of this ſtrict union that Marriage makes. There are no words that can exactly repreſent it. One ought for that end to compoſe a new Grammar. One cannot ſpeak of it but in making Soleciſms, and in confounding the plural with the ſingular, and the ſingular with the plural. They are no more two, but one fleſh, ſays God himſelf of Man and Woman. They are one in two perſons. They are but one perſon in two bodies. *Anima duæ*, two Souls. *Animus unus*, one mind,

mind. *Idem Velle, idem nolle*, and one will. There happens nothing to one, but what arrives to t'other. The Husband and the Wife feel the ſame things. They ſuffer the ſame evils. They enjoy the ſame good things. Grief and joy make the ſame impreſſions in each of them. *Morbo detinetur unus? Detinentur duo. Adverſa premunt unum? Senſus in utroque eſt, utrumque riſus, utrumque lachryma. Proſpera lætaque tenent unum? tenent utrumque* As the Phylopher ſo well expreſſes in *Seneca*. *The ſame diſtempers and misfortunes reach both. If one laugh ſo doth the other, their tears are the ſame*, &c.

This is too ſtrong for a ſimple friendſhip: Such a one as this never appeared. Or if ſuch a one has been found, one muſt neceſſarily ſuppoſe it to be more than a union of Spirits. You know that another was practiſed frequently enough amongſt the Pagans, which might much contribute to the making of ſuch friends, but which is ſo ſcandalous to nature, that you muſt be contented to read it in the firſt Chapter of St. *Paul* to the *Romans*, without hearing it named.

But,

But, Sir, if you would be perfectly convinced that there is nothing in nature more excellent than Marriage, you are only to look upon it with relation to the great myſteries it repreſents. The holy Spirit has made uſe of in a thouſand places in our Divine Scriptures to teſtifie to us the tenderneſs of the Father under the Law; and of the charity of the Son under the Goſpel. *I will eſpouſe thee to me for ever. I will eſpouſe thee to me in juſtice, in judgment, in mercy, and in compaſſion. I will eſpouſe thee with conſtancy, and thou ſhalt call me thy Huſband,* ſaid God himſelf to his ancient *Iſrael. I have appropriated you,* ſaid alſo St. *Paul* to the new People, *to one ſingle Husband to preſent you as a chaſt Virgin, to Jeſus Chriſt.* Beſides the Church is called the Body of Chriſt, and the Spouſe of the Lamb, the Song of Songs is nothing elſe but the Epithalamium of this Divine Marriage. Thus God was Married with the Jewiſh Church. Jeſus Chriſt is alſo Married with the Chriſtian

Hoſea. 2.

2. *Cor.* 11.

Eph. 5. 23. 32.

ſtian Church. 'Tis thus the Sacred Authors repreſent to us that intimate union of the Faithful with the Divinity, and Fleſh of Chriſt. 'Tis thus they inſinuate to us that profoundneſs of love we find in his heart. 'Tis thus they inſtruct us how dear we are to him and it, as we ought to make our intereſts of his, ſo he never fails to make ours his own.

The ancient Doctors have carried yet further, the perfection of Marriage, when they conſidered it as the natural Image of the Hypoſtatick union of the two Natures in Chriſt. One muſt acknowledge in effect that nothing diſcovers to us better the bottom of this adorable myſtery. As we have ſeen, of one Man and one Woman Marriage makes but one and the ſame perſon: they are no more two, but one fleſh. From thence proceeds this reaſoning of St. *Paul*, that he who loves his Wife loves himſelf. The Son of God being alſo united to our Fleſh, is become the Son of Man. He doth not think it a point of uſurpation to make himſelf equal to God, and notwithſtanding

in uniting himſelf to us by the Incarnation, he is become fleſh of our fleſh, and bone of our bone. By the incomprehenſible force of this union he has ceaſed to be ſimply God, neither is he become ſimply Man. He has reunited in one and the ſame perſon thoſe two oppoſite Natures, which make him to be our Emanuel. God with us. He is not only Man, he is Man-God. He is not only God, he is God-Man: but as in Marriage, the union which is made, as intimate as it is, yet deſtroys not the ſubſtance of the two parties which compoſe it, each preſerving its own with its eſſential qualities: So the Hypoſtatick union of the two Natures in Chriſt confounds them not. The one is not abſolv'd by the other. They both ſubſiſt in him after a diſtinct and inexpreſſible manner, without any alteration of their eſſential qualities. Do not imagine with the *Neſtorians* two perſons; there is but one. Do not fancy to your ſelf with the *Eutichians* a ſingle Nature: there are two.

In a word, the Ancients affirm of Marriage, that it is the Symbol of the union

nion of regenerate Souls with God. They are all in him, and he in all them. As he who joyns himſelf to a Wife, becomes one and the ſame body with her: So, ſays St. *Paul*, *He who is joyned to the Lord, is made one and the ſame Spirit with him.* 1 *Cor.* 6. 16, 17. *John* 17. 21. It is by the efficacy of this myſtical union that Jeſus Chriſt ſaid of the whole body of his elect, *That they are but one with him, and with his Father*; That his Apoſtle ſays, *He lives no more, but that it is Jeſus Chriſt who lives in him*; And that the holy Spouſe ſays, *That her well-beloved appertains to her, and ſhe is her well-beloved.* *Gal.* 2. 20. *Cant.* 2. 16. It is the divine Love that is the efficient cauſe of this myſtical union. 'Tis that which produces in us this *holy metamorphoſis*. 'Tis that which transforms us into God himſelf. *Solus amor eſt, quo convirtimur ad Deum, transformamur in Deum, ad hæremus Deo, ut unus, unus Spiritus cum eo*, Said a learned man, *'Tis love alone by which we are turn'd to God, transform'd into God, we*

ſtick

ſtick to God that we may be one Spi
with him. "O Love! that always burn
"and is never extinguiſhed! Inflam
"me all over with thy fire, to t
"end, that being conſumed by t
"ſweet flames of thy affection, I m
"be never ſenſible of any other lov
ſaid alſo the ſame holy Soul. Ho
much, I beſeech you, ought one to d
termine in all theſe proſpects for t
perfection and excellency of Marriag

All other Societies are tranſitor
unfertile, made up of nothing; or
a pure temporal intereſt. This
Marriage is only eternal. Death
ſelf, that puts an end to all, do
not always conclude this, becauſe
doth not only unite the Bodies:
unites alſo the Souls.

Propert. lib. 1. Eleg. 19 Sen. Agam. Act. 2.

Trajicit & fati littora ma
nus amor.
Amor jugalis vincit,
flectit retro.

It is likewiſe very fertile, and t
fruits which it produces are mo
precious than all the Gold of t
Indies. *Thy Wife*, ſays the Proph
ſ

all be in thy House, as
Vine abounding in fruits; *Psal.* 128. 3.
nd thy Children like O-
ive branches round about thy table. In
word, as I have already said, no-
hing is more disinteressed than the
ove of a Wife. She loves her Hus-
band for the sake of himself, and be-
cause she is easily persuaded that in
his respect nothing ought to appear
more aimable to her.

To know its whole extent, and how far it goes, you need only to read the Song of Songs in the Bible: There you will perceive the Air, and discover the secrets of a certain pleasure which charms the heart, and transports the Soul in spight of it self. It is filled with expressions so tender, and figures so effecting, that one must be harder than a Rock not to be wrought upon therewith. I know very well, that the principal design of the Holy Spirit, that dictated to *Solomon*, was to represent to us the flames of the Divine Love, and the mystical union of Christ and his Church. But we can never be able to frame to our selves the excellency

ceſſency thereof, unleſs we ſuppoſe the ſame things in the conjugal union, ſince the one is imploy'd therein as the lively Image of the other. This being ſo, it is impoſſible to expreſs the ſweetneſs and ſatisfaction of a happy Marriage. This wiſe King ſpeaks to us of it in ſuch magnificent terms, and expoſes to our eyes all its delights in ſo pleaſant a manner, that one is tranſported almoſt out of himſelf. One talks of nothing there but of my Love, my particular Friend, my Dove, my perfect one, my Siſter, my Spouſe, of ſurfeiting with Love, of Myrrhe, of Aloes, of Aromatick ſmells; of paſſing the day with his well-beloved under the ſhade of Palm-Trees, and amidſt the flowers of Pomegranets: and the night, on the boſom, and between the breaſts of the faireſt amongſt Women. All this, tis true, ought to exalt our minds above the objects of the ſenſes, and to put before our eyes the ineffable ſweetneſs of our Communion with Jeſus Chriſt, the real Spouſe of our ſouls: But who doth not ſee yet further, that man ought to find in the union of Mar-

riage

iage well near the ſame pleaſures
hat the faithful diſcover in their u-
ion with God: ſince the firſt is as
t were the Plan and Model of the
econd, and that the pleaſures of the
econd cannot be real, if the pleaſure
f the firſt is not ſo?

In fine, I add that nothing is more wholſome than this union. Marriage s of it ſelf the undoubted way to Paradiſe. If an infinite number of perſons go aſtray, and make it the way of Hell, it is becauſe they practiſe not its pure maxims, and remove themſelves from the ends which it propoſes. God has inſtituted it to be n excellent remedy for Man againſt incontinence; and by conſequence to contribute wonderfully to his Salvation, by carrying him to Wiſdom and ſanctity. He likewiſe deſign'd it for him to be a perpetual means of increaſing his vertues. One has a Wife. One has a Husband. They muſt be loved: They muſt be ſupported: And n ſpite of their proper infirmities, they muſt make it a continual joy to poſſeſs one another, by a love of complaiſance which appears in no other

other Society. One has Children, they must be instructed. One must labour to make them good in their kinds. They must have examples of goodness. One must instill into their minds wholsome principles. In a word, one must endeavour to save them. Can one afford them for their Salvation the cares which Nature and Grace require, without taking some for ones own? One has troubles: One has displeasures: One has tribulations: Alas! who has not?

O quam dira premit miseros conditio vitæ!
Cornel. Gall. Eleg. 2.
O! how hard a state of life oppresses the miserable

One must digest them in patience: One must receive them with humility from the hand which dispences them: One must recollect all the motions of real faith and hope to avoid being overwhelm'd with their weight, and to discern through all these miseries, that hand of God who delivers when it is time, and who by an adorable dispensation oftentimes

times makes of them in a Chriſtian Marriage a ſource of Benediction and Grace: as they are one of Salvation and Sanctification.

It is, Sir, with the virtue of a Batchelour, and that of a married Man, as with avarice and liberality. This requires nothing but communication. That has nothing for its aim but reſtriction. One has the hand always open, becauſe it loves to diffuſe it ſelf, and the other has it always ſhut, becauſe it has no pleaſure in gifts. The vertue of Celibacy with the men of this world is a dead virtue, that is of no uſe, nor profits any body. Which made *Tertullian* ſay very eloquently, *Malo nullum bonum quam vanum. Quid prodeſt eſſe, quod eſſe non prodeſt?* It is an idle, barren, particular virtue, and which terminates in the ſole ſubject, to which it is faſtned. In a word it is a virtue of a carnal temparament or prudence, which has nothing of nobleneſs in it ſelf, and which, if one examines it near, will appear to be founded upon the motives of a ſoft delicacy.

Tertull. lib. 1. de pud.

The

The virtue of Marriage on the o
therſide, is a living and fructifyi
virtue. It is a productive virtu
which tends only to multiplicatio
It is a publick virtue. It is a virtu
of example, *Omnibus patet.* It is
virtue of choice and election. It
a virtue of force and victory, and
only ſo upon the account of the gre
difficulties it has to engage with. *Vi
tus dum patitur vincit*, as a Poet ſay
Virtue whilſt it ſuffers conquers.

Certamen aufer ne quidem virtus erit.
Without oppoſition and engagi
their would be no virtue.

In a word, it is a virtue of uſeful
neſs and profitable to all the world
There is none perhaps but this, t
which one may juſtly apply the
two verſes of Sententious *Horace.*

Æque pauperibus prodeſt
locupletibus æque.
Hor. Ep. l. 1. Ep 1. *Æque neglectum pueris ſe*
nibuſque nocebit.

'T

'Tis equally advantagious to the poor and rich.
And the neglect of it brings equal damage to Boys and Old Men.

After having ſhewn you the excel-ncy of Marriage with relation to the vantage of its union, it is not un- to make it appear to you with lation to the authority it confers. nature we love to rule, and to be perior. The deſign of making them-ves equal to God, is what de-roy'd our firſt Parents. One finds thing ſo ſweet as the power of inmanding others, and of being o-y'd. The Sacred Author lets us ow that the very Apoſtles diſpu-d concerning precedence. It is cer-in that this Spirit of pre-eminence born with us: and one may ſay at it is perhaps the firſt of our clinations. How much then ought en to eſteem Marriage, ſince it isfies it in ſo agreeable a man-r?

In effect, all cannot be Kings in Monarchy. Dukes in an Ariſto-acy. States and Lords in a Demo-cracy.

cracy. Heaven beſtows this hono
but on a few. Yet theſe for the m
part marry, and are in a right
hope for Children. Thus, Sir, of
humane dominions, the paternal is
doubtedly moſt ancient and legitima
'Tis even that which has ſerved a
foundation to all others.

Methinks there is not enough
ſervance of this Soveraign author
of Fathers over their Children. The
is not perhaps any thing in natu
ſo pleaſant, or ſo admirable: W
delight to ſee this people of fr
will, ſubjected to your wills: Alwa
diſpoſed to obey you: always zealo
for your ſervice: always intereſ
for whatſoever has relation to y
Do you ſpeak? they reply to y
Do you not ſpeak? they remain
ſilence. Do you blame? they are
miſſive. Do you command? they
full of joy. Do you give direction
they obey. Do you prohibit? th
abſtain. Do you make appear to th
an angry countenance? they trem
and are frightned. Do you diſco
one of good humour and love? y
fill them with contentment. In
wo

ord, you do even what you pleaſe
mongſt' them. You are the Maſter
f their good and evil deſtiny. With-
ut ever demanding of you the rea-
ons of your conduct in their reſpect;
ey ſuppoſe it always full of wiſdom,
nd they take a pride in a blind ſub-
iſſion to it. As they are ſatisfied
ou can never do any thing to their
rejudice, and that all your aim is but
procure their good: ſo they ne-
er undertaking any thing againſt
ou, but on the other ſide they ef-
ect all they can to give you a teſti-
ony of their reſpect, their zeal, and
cknowledgment. In fine, there ne-
er was an authority more agreea-
le, or more abſolute than this. It
to a Father that this Verſe of *Ju-
enal* perfectly agrees, in relation to
is Children.

Hoc volo, ſic jubeo. Sit pro
ratione voluntas.
This I will, this I command, *Juv. Sat. 6.*
my Will is my Reaſon.

There is nothing that comes near
er to the Divinity, than this. An
it is principally in this regard, th
it is the lively image of it.

Nobis parentes ſunt Deorum imag
nes.
Our Parents are as the Images
the Gods.

You will alledge perhaps that t
great number of Subjects which mak
the felicity of other Governments,
the misfortune of this, becauſe it m
needs be that all Children are n
of the character I repreſent the
How many doth one ſee, that o
would ſwear they were born on
to be a perpetual torment to the
Parents? If one believes *Euripid*
Amongſt a great multitude ſcarce will a
pear a better man than his Father. A
according to *Sophocles. There are f*
better, but many worſe. I deny t
the conſequence. It is but too tr
Every place is full of ill-born Ch
dren, and unhappy Fathers. But, S
in ſpight of this ancient Prover
Heroum filij noxæ, and whatever t
Po

Poets affirm, it must notwithstanding be granted, that it is chiefly among the scum of the people that appear these unnatural Children, who infringe all the rights of Nature, and Grace of Heaven and Earth, like other *Chams* and other *Absaloms* employ their sacraligious hands, either to dishonour or persecute their Fathers. This is rarely seen amongst the generous sort, and in Famalies well order'd. I add, that there are very few Fathers, who may not, if they will, enjoy with pleasure that supream Authority, which God has given them over their Children. 'Tis a thing which depends only upon education, and the manner of bringing them up.

There are three things which extreamly favour this paternal government, and may much contribute to render it agreeable and propitious. The first is, That Fathers do themselves form their own Subjects, not only by the birth they take from them, but also by the education which they give them. They are in some sort Masters of their minds. Nature

puts them into their hands, like r
zed Tables, wherein is nothing
yet written. They may impri
on them ſuch Maxims, as they thi
fit. They find there no reſiſtanc
They receive the propenſity th
would give them without any o
poſition.

Terent. in Adelph. Act. 3. Sc. 3. *Ut quiſque ſuum vult eſſe, ita eſt.*

Inſomuch that it depends only
them to teach them the art of
beying and reſpecting. They alo
have the power to make them wi
It is their own fault if they do
enjoy that Empire whereof *Sene*
affirms, That the chiefeſt ſtreng
conſiſts in the love
Subjects. *Unum eſt Re*
inexpugnabile munimentu
amor civium. In fine,
depends on them alone to inſpi
them with the faireſt ſentiments
vertue.

Sen l. 1. decl. c. 19.

Quo ſemel eſt imbuta recens, ſervabit odorem Teſta diu. *Hor. Epiſt. lib. 1. Ep. 2.*

That ſcent a Veſſel firſt takes, will affect it a great while.

For that end you want no ſtore of Rhetorick. There needs but your own proper example. All Children in general are pleaſed to imitate their Fathers, and to do all they ſee them practiſe. They copy them eternally in their way of action, in their manners, and oftentimes in their very geſtures. *Amat unuſquiſque ſequi viam parentum*, ſays St. *Ambroſe*. *Operatur filius quæ viderit patrem facientem*, ſays likewiſe St. *Auſtin*. Thus nothing is more important for Children than example. But nothing alſo is more commodious for Fathers, who are capable of affording good ones. They may by this means ſave an infinite number of words and diſcourſes. If we believe St *Bernard*, Example is the beſt of Sermons. *Sermo vivus & efficax exemplum operis eſt*. And after *Seneca*, there is no ſhorter

er

er road to virtue, *Longum iter eſt per præcepta: breve & efficax per exempla.* Sen. Ep. 6. Long is the way by Precepts, ſhort and efficacious by Examples.

The ſecond advantage of this government, whereof I ſpeak, is founded upon the hope, which all Subjects entertain of holding one day or other the ſame place their Fathers do, and of becoming in their turn the Kings of their Children. Therefore if they have never ſo ſmall a ſtock of reaſon, they will take care to practice towards their Fathers thoſe duties, which they would be diſpleaſed to ſee unpractiſed towards them, when they ſhould poſſeſs the throne of Paternity, if one may be allowed to ſpeak ſo. If we love to imitate our Fathers, we do not leſs love to be traced of our Children. It is undoubtedly for their intereſts to acquit themſelves religiouſly towards us of that obedience, ſubmiſſion, and profound reſpect, which even nature dictates to them, and not to eſtabliſh Maxims repugnant thereto, becauſe they will eſtabliſh them againſt themſelves.

élves. For the moſt part one is longer Father than Child, and ſo were not theſe Duties, as they are, the juſteſt in the world, by a principle of Self-love there is not a Child but ought to hold them ſacred.

Would you know what I call the third advantage of this authority of the Father over his Children? It is, that he exerciſes it continually under their eyes. It is, that he alone propoſes to himſelf their good. It is, that he labours only for their advancement. This is his general deſign. This is his principal end. This is his ſingle proſpect. Muſt not Children become very ungrateful, not to honour and reſpect with all their power thoſe Fathers, who undergo ſuch pains of body and mind, and who ſweat in their ſight even bloud and water, in order to render their condition happy, and to leave them a good fortune? All have not ſucceſs, 'tis true: *Non licet omnibus adire Corinthum.* But, be it as it will, all have the intention. All tend that way. All propoſe it to themſelves. Are you not of opinion, Sir, that

there would be even more blindneſs than ingratitude in Children, that refuſe to ſubmit themſelves to this reaſonable dominion, ſince it has been eſtabliſhed by nature, and ſo ſtrongly recommended by God himſelf in his Divine Scriptures, purely for their Salvation: and that it intirely aims at their proper good?

Behold three Characters, that are peculiar to paternal goverment, and which diſtinguiſh it extreamly from all others. Who can diſpute after this the ſweetneſs of it? In effect, nothing is more. But it is not enough conſidered. I maintain that it is one of thoſe things, which may moſt aleviate the cares and troubles of a Father. What pleaſure is it, once again, to have Children, who like ſo many faithful Subjects are about you for your guard, to ſerve you, to love you, to reſpect you. What ſatisfaction to be able at all times and in all things to rely upon their heart, their faith, and their zeal! What contentment never to impoſe but ſuch commands, as they readily perform, to ſay to one go, and

and he goes; to bid another do this, and he does it! What ſecret joy to obſerve all theſe other-ſelves, theſe verdant plants, theſe riſing Stars, which God has brought forth in your own boſom, to envy one another in the concern of your welfare! In a word, what extream bliſs to have always at one's table and about one ſuch a troop of real friends, uncorrupted Servants, and ſubmiſſive Subjects! If one regarded things as they are, where are the bitters that all this is not capable of ſweetning? where are the misfortunes, that the proſpect of this good would not obliterate? And yet 'tis Marriage that produces all this ſatisfaction for man. 'Tis that which procures him all theſe advantages. It is by that Channel, that God diſtributes to him all theſe favours. By conſequence what can one apprehend of more uſe to him? What can be more excellent.

One affirms of truth, that it is what all the world believes. I aſſert juſt the ſame of an excellent thing, it is what all the world makes

practice of. According to this principle one may say in a certain sense, that nothing can be more excellent than Marriage. It is of universal practice, As I have already insinuated, a perpetual Celibacy was never esteemed in the world. At all times it has been regarded as a thing disgraceful to mankind, and as the Pest of Republicks. The *Romans* deprived Batchelours of Testamentary Legacies. The *Corinthians*, of Burial. The *Argives*, of all sorts of Presents. And the *Athenians* even carried their severity so far as to whip them before their Alters upon their solemn Feast-days.

But, Sir, if Marriage is of all times and of all places, one may say that it is likewise of all persons. Birth, Death, and Marriage are the three bounds where all men meet. All are born: all dye, and almost all are married. Little and Great: Rich and Poor. Kings and Shepherds. Learned and Ignorant. Civilized and Barbarians. Philosophers and Orators. Young and Old. All kinds of Men. Of all kind of professions. Of all Ages.

ges. Of all Statures. Of all Complexions. All Marry. All enter into this great Society. All get themſelves admitted into the Brotherhood. There is no condition in the world, where one has ſo many companions. Methinks this ought to render it yet very conſiderable. But as nothing makes a virtue appear more ſplendid, than to compare it with its oppoſite vice; to ſhew more fully the excellency of Marriage; is to compare it with the infamy of incontinence, its contrary, which is the ſubject of the Second Part of this Work.

OF THE

INFAMY

OF

Incontinence

PART. II.

IF I was only to treat with Sain upon this Subject, I shou not have occasion to use ma words in order to persua them, that nothing is mo infamous than Incontinen To convince them hereof, it wo be sufficient to tell them, that n thing is more repugnant to that p ri

rity, which they profeſs. But, Sir, it is with Sinners and great ones too, that I muſt have to do. Even with ſuch, who for the moſt part are grown old in criminal habits, and who make a ſport of that filthy debauchery, for which Heaven declares ſo much abhorrence.

You apprehend that if they are inſenſible of the charms of Marriage, they are no leſs of the horrors of Luſt, and that it is equally difficult to convince them of the excellency of the one, and the infamy of the other. They are a ſort of people willful in their blindneſs. They reſolve to ſee nothing in the firſt but what is irkſome, in order to make it an object of Contempt. They refuſe to ſee any thing in the ſecond but what's agreeable, in order to make that a continual object of Concupiſence.

This diſorder is even ſo common, ſo general, and ſo well fixed in Society, that to undertake to withdraw men from it, and to exhort them to return from an errour, which it is much more eaſie to blame than avoid, is in ſome ſort to make himſelf ridiculous;